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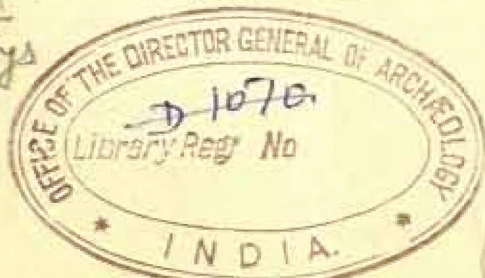
OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1924

WITH THE GOVERNMENT REVIEW THEREON

22767



BANGALORE

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University of Mysore

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DEPARTMENT

FOR THE YEAR 1924

WITH THE GOVERNMENT OF MYSORE



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Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925.

Archæological Department.

Reviews the report on the working of the — for the year 1923-24.

READ—

Letter No. 4485, dated 18th October 1924, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1923-24.

ORDER No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

Recorded.

2. The report which was due on the 15th September 1924, was received on the 18th October 1924. Arrangements should be made for the punctual submission of the report in future.

3. The Director and the staff made tours in the different parts of the Mysore, Hassan and Kolar Districts. A detailed monumental survey was made in thirteen villages in the Hunsur, Arkalgud and Hassan Taluks, the most important of the monuments surveyed being the twin temples at Mosale in the Hassan Taluk which are reported to be very good specimens of the Hoysala style of architecture, dedicated to the worship of Vishnu and Siva. The existence of these temples in close proximity seems to testify to the catholicity of the views of the Hoysala Rulers, who though Vaishnavas in their religious beliefs were also patrons of other sects. The repairs of the Bucheswara temple at Koravangala in the Hassan Taluk which is one of the first class monuments and is also stated to be unique in many respects, and as important as the temples at Somanathpur and Halebid, are reported to have been neglected. Steps should be taken to undertake the repairs at an early date.

4. A sum of Rs. 15,196 is reported to have been spent for the repair and maintenance of the several ancient monuments in the State during the year as against Rs. 29,405 sanctioned for the purpose. No explanation has been offered as to why the amount sanctioned was not utilised in full. Only the Executive Engineers of Hassan, Kolar and Chitaldrug Divisions are reported to have spent the amount placed at their disposal for the repair and maintenance of monuments which are not Muzrai Institutions. The circumstances under which no expenditure on this account was incurred in the other divisions should have been explained.

5. The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 12 institutions. Sub-Division Officers should visit each and every monument in their charge as required by standing orders and furnish their Inspection reports to the Archæological Department as promptly as possible. The Deputy Commissioners of Districts are requested to issue necessary instructions in the matter.

6. In view of the great architectural value of the temples at Belur, Halebid and Somanathpur, a Committee was appointed by Government to inspect them and submit a report as regards the repairs or restoration work to be done to these temples. The detailed proposals of the Committee were considered by Government and orders have been issued recently sanctioning certain works and the appointment of watchmen for the temples at Belur and Halebid to keep them clean and in good order. Orders have also been issued directing the inclusion of the Panchalinga temple at Somanathpur in the list of Ancient Monuments under class III. Legislation to protect ancient monuments has been already introduced in the Legislative Council.

7. The study of certain manuscripts is reported to have revealed the existence of (1) the dynasty of the Kings of Karnapurashtra (2) the dynasty of kings having the title of Kothandaparasaruma Manonnata (3) the dynasty of Pragvatas and (4) the Jain University of Tapagachchha at Latapalli in Gujarat where degrees were conferred on both men and women scholars.

No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

8. One hundred and twenty-four new Epigraphical records were collected and published during the year, of which 103 are stone inscriptions and 21 are copper plate grants. Of the latter, 4 are grants of early Western Ganga Kings. About 50 coins are also reported to have been examined during the year.

9. An Archaeological Museum was opened during the year as an adjunct to the Archaeological office with a view to make the study of Indian History realistic and interesting and also to link up the Archaeological Department with the Department of History in the University. Among the exhibits placed in the Museum are coins, copper plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions.

10. The revised edition of Karnataka Sabdanusasana was completed and published during the year. The monograph on the Halebid temple is said to be still under preparation.

11. Government are glad to note that the Department has continued to do useful work during the year.

K. MATTHAN,

Chief Secretary to Government.

To—The Registrar, Mysore University.
The Chief Engineer of Mysore.
The Deputy Commissioners of Districts.

PRESS TABLE.

Exd—P. S. R. N.

WD 1416—GPE—755—19-1-25.

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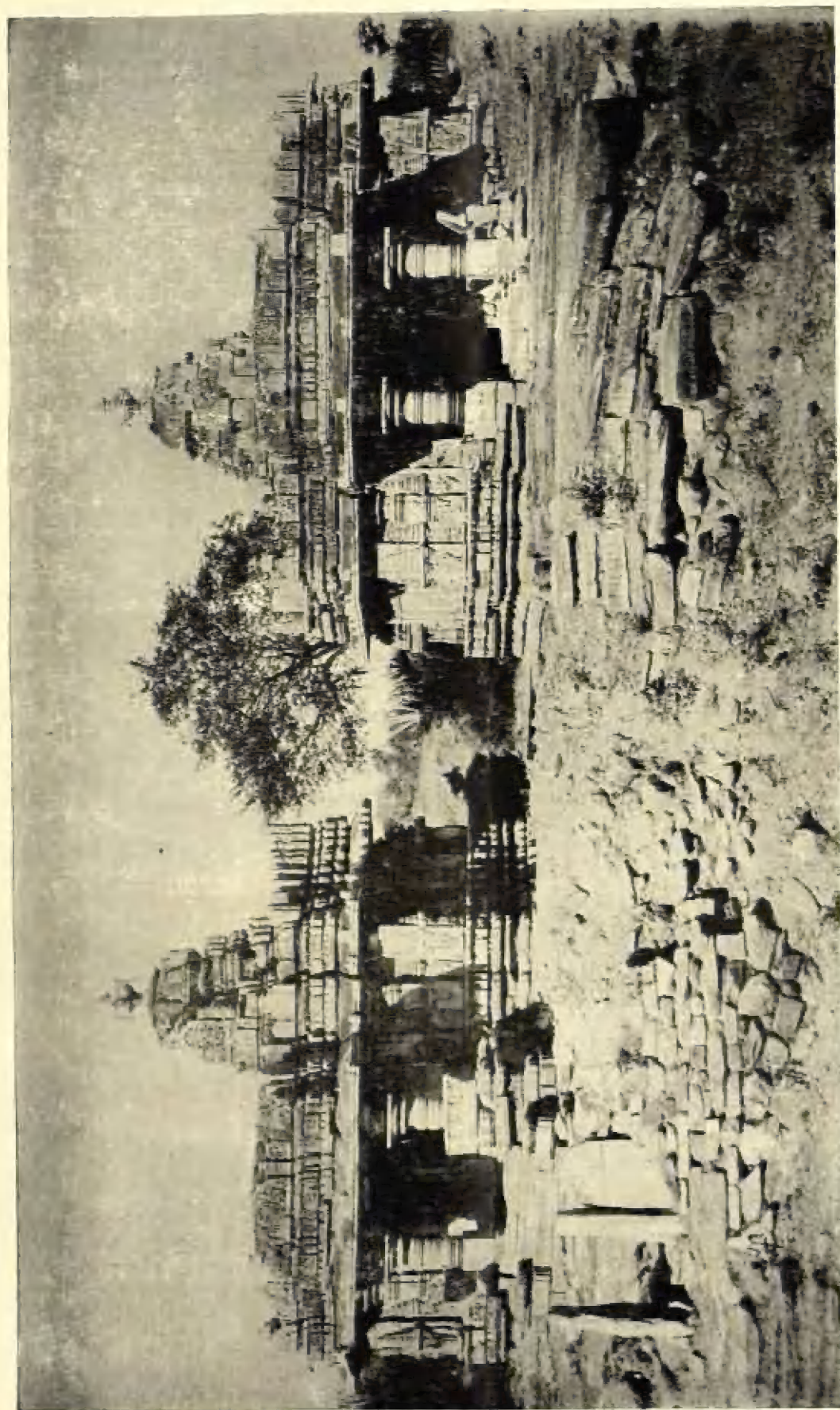
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FRONT VIEW OF THE TWIN TEMPLES AT MOSALE.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1924.

EXCAVATION, TOURS AND EXPLORATION.

As the amount allotted for excavation purposes was ordered to be reappropriated, no regular excavation was undertaken during the year. Preliminary digging was, however, made at Halebid in the compound of the Pârsvanâtha Basti, on the strength of a statement contained in the inscription set up there. But as it did not yield any satisfactory result the work was stopped.

The Director and the staff made tours in different parts of the Mysore, Hassan and Kolar Districts and found out 21 new copperplate grants and 103 stone inscriptions, besides a few manuscripts.

A detailed monumental survey was made in the following villages during the year:—

Bettadapur in the Hunsûr taluk, Sômpura, Basavâpatna, Hângal, and Arkalgûd town in the Arkalgûd taluk, and Gorûr, Attavara, Mudugere, Heragu, Golenahalli, Kiftane, Kôravangalâ and Mosale in the Hassan taluk.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

There is an Ânjanêya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ânjanêya is interesting enough. It is a huge image carved on a slab measuring about 15' x 5'; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ânjanêya sits Lakshmana fighting with Indrajit carved higher up on the slab. Below the Ânjanêya figure are carved a tiny figure similar to Ânjanêya called *Makuradhva* and also a fish and a tortoise. The name of the image is *Vira Hanumanta*.

2. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' x 3'. The cave is irregular in shape measuring about 15' x 20' and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two Lingas are placed one in front of the other on a single *pîtha* or seat. The Lingas are very interesting and are of different sizes. (*Vide* Plate II). The seat or *pîtha* measures 1'—3" x 1'—0". The bigger Linga, 4½" in diameter and 7½" in height, is behind the smaller one which is 5½" high and 3½" in diameter. On the top of the bigger Linga are carved five tiny Lingas in a circle while a figure of Pârvatî is carved within a slit in the smaller Linga. The *pîtha* has got figures carved on all its four sides. The figures carved are:—the five Pându brothers, Râma, Lakshmana, Lava and Kuşa, Garuda, Virabhadra, Bhairava, Hari, Hara, Brahma, Vibhîshana, Bali-Chakravartî, Channabasava, Nilâlôchana, Gaṇapati, Hariścandra and Chandramatî. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with ear-rings, necklace and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pîtha*.

opposite to that through which water poured over the Lingas flows out. On the *pitha* above the hoods there is written the name, Subrahmanyadēva.

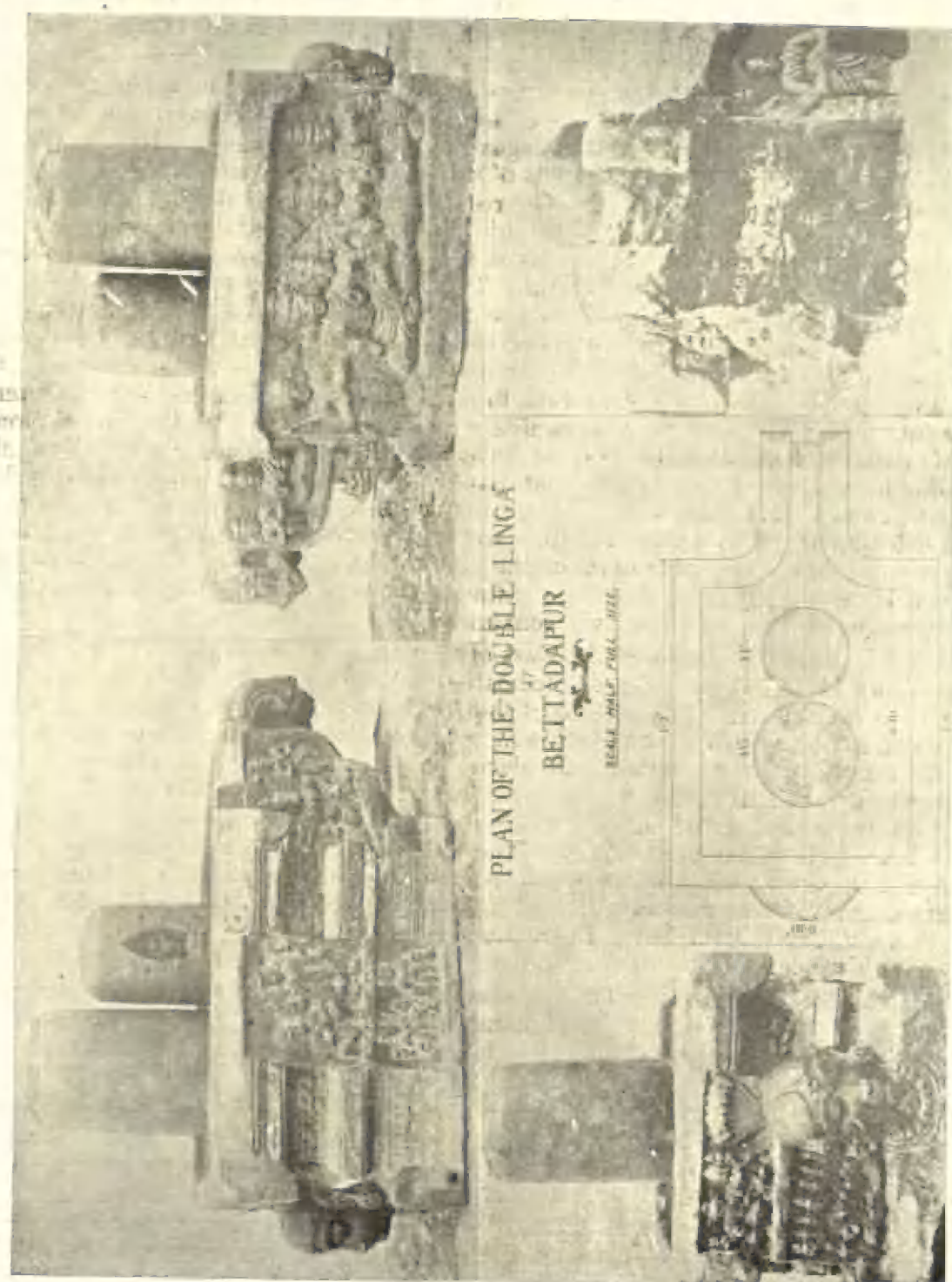
3. To the left of the serpent hoods a figure of Uchchhishta Ganapati, or Śakti Gaṇapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of these figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from Iconographical point of view. Such Lingas with such figures are not so far discovered anywhere else in the State, nor is any description of such carvings found in any of the well-known Āgama works.

4. To the right of the Ānjanēya temple there is another cave measuring $10' \times 5'$ divided into two rooms measuring $4' \times 5'$ and $6' \times 5'$. On the eastern side of the hill there is another cave called Mūdalagavi or Virabhadranagavi. It contains a hall measuring $17' \times 12'$ with two rooms $6' \times 6'$ and $8' \times 7'$ on the left side. This hall leads into another hall $17' \times 18'$, the rock forming the roof sloping towards the north. This second hall opens into a third room $8' \times 8'$ containing an image of Virabhadra. To the left of this innermost room there is yet another room measuring $15' \times 10'$ in front and $6' \times 7'$ behind. This contains a Linga in the middle and a number of images on a platform to the left of the entrance. Directly behind this cave and about a hundred feet above it there is another cave called Kanakana Gavi having for its entrance a hole $1\frac{1}{2}'$ in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the foot-holes are said to have been made by one, Kankāladēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kallavadēra-gavi. It contains a room measuring $3' \times 6'$ and opening into a smaller room within. These and other caves on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers against the inroads made by enemies about two centuries ago.

5. The lofty hill to the South-East of the village which is popularly known as Bettadapura Hill contains a temple dedicated to Mallikārjuna. The hill with its temple has been described in para 33 of the Archaeological Report for the year 1913. There is a gateway with a lofty gopura at the foot of the hill just where the flight of steps begin. Carved elephants are placed on either sides of the openings of the gateway. By the side of the North wall a large Serpent with seven hoods and a Linga on its coils is carved out of a single rock. Similarly by the side of the south wall a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains Mahishāsūramardini and the other a figure of Bhairava. There are big bulls made in stucco on the top of both these shrines.

6. The metallic figure of Tāṇḍavēśvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth being photographed. As there was not enough light inside no photograph could be taken.

On an eminence to the north of the village are a number of mounds of earth which are locally designated as *Pāṇḍu Gutti*. Similar sites are said to be found in other parts of the State where they are called either *Pāṇḍu Kūṭi*, or *Māryara dinne*. These mounds are only a foot or two above the ground level with a small depression of about $9'-0''$ diameter in the centre. Each is surrounded by one or two circles of stones. The circumference of one of these outer circles measures $176'-0''$. The central depression of one of these which is thrown open by some treasure-seekers reveals a cavity of about $10'$ long and $6'$ broad covered with a thick slab of stone. All other mounds are believed to have such cavities underneath. The object of their construction is not known. Tradition seems to connect these with the Pāṇḍavas of the Mahābhārata; but such an association seems rather imaginary than real. They might either be artificial caves of some aboriginal tribes or tombs of some early settlers of the locality. Complete excavation of a few such mounds will not fail to bring to light the archaeological relics contained in them and furnish some information as to their origin.



DOUBLE LINGA AT BETTADAPUR.

7. On the outskirts of the tank called *Perumal Samudra* at Hāṅgal, a village to the North-east of Basavāpaṭṇa called after the name of a general of the Hoysala King Nārasiṃha III, a small temple of Śīvara stands completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside it must be presumed that it was once a very fine structure of some architectural merit. The *Garbhagudi* or the adytum and the *Sukhanasi* or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the *Garbhagudi* and the *Sukhanasi* ceiling are dome-like with the usual Lotus-bud hanging down in the centre. *Aṣṭadīkpalakās* (Guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscription stone lying in front of the temple dated A.D. 1302, which has no reference to the temple as it records only the grant of certain lands to one Manchannōpādhyāya of Hānugal.

8. As already stated in para 7 of the Annual Report for the year 1909 there are three temples in the town of Arkalgūd: Lakṣmī Nārasiṃha, Amṛiteśvara and Virabhadra temples. Of these only the first two are of some importance. At the end of the main street in the portion called, the Fort, stands the Lakṣmī Nārasiṃha temple facing the East. It consists of a *Garbhagudi* (adytum), 7'-6" × 6'-6", *Sukhanasi* (vestibule), 7'-6" × 6'-6", *Navaranga*, 18'-0" square, and *Mukhamantapa* (front hall) 23'-0" × 28'-0". It looks as though there was originally only a porch of one *andakana* instead of a *Mukhamantapa* which seems to have been a later addition.

9. Pillars in the *Navaranga* and also two of the pillars in the *Mukhamantapa* which originally must have formed part of the porch, as mentioned above, are round and well-carved. The pillars of the *Mukhamantapa*, however, are plain. The ceilings also are fine though not so nice as at Sōmanāthpur. The majority of them are flat with the usual rosettes and flat bands. The ceiling of the *Mukhamantapa* immediately in front of the entrance doorway is dome-like with a lotus-bud drop in the centre. The temple is in early Hoysala style after the Dodgaddavalli type; and it seems to have been repaired recently especially the tower which is covered with a thick coat of plaster. The Kalasa or finial on the top is fine. The *Garudagambha* is not in the centre but a few feet removed to the right as at Sōmanāthapur. Garuḍa is carved on its side facing the temple, *Śankha* (conch), *chakra* (discus) and a serpent on the north side, Gaṇapati on the west and Āṇjālī on the south.

10. The image of Lakṣmī-Nārasiṃha is about 4' high, seated on a pedestal of nearly 1 foot high and has a discus and conch in the upper hands. The lower left hand goes round the waist of Lakṣmī who is sitting on his lap and the lower right hand is in the *Varada* pose. Lakṣmī embraces her lord with her right hand and is holding a lotus in her left hand. Two stone images of Nammālvār and Bhāṣhyakāra are kept in the *Sukhanasi*.

11. The Amṛiteśvara temple is smaller in size than the above but looks much older in age. It consists of a *Garbhagudi*, *Sukhanasi* and a long *Navaranga* measuring about 28'-0" × 15'-0". The temple faces the East but the entrance gateway is on the South side. There is a verandah of 9'-0" feet deep on the south side to the whole length of the *Navaranga* and a similar one of 7'-0" deep on the east side. In front of the east entrance, a well-wrought bull is placed in a recumbent posture on a pedestal of about 3' high.

12. The shrine of the goddess is to the north of the *Navaranga*. The image is about 3 feet high, seated on a pedestal which has got a lion carved on its front side. The goddess has got lotuses in the upper hands while the lower ones are in the *Abhaya* and *Varada* poses.

13. Images of Bhairava, Subrahmanya, Kēśava and Gaṇapati are placed in the *Navaranga*. The temple, however, has no architectural importance.

14. Outside a village called Śambhunāthapura situated at a distance of two miles to the north of Arkalgūd, there is a fine temple which is visible from the road leading to Hassan. (*Vide* Plate III). It is a structure of moderate dimensions. The temple is dedicated to

Hāṅgal.

Arkalgūd.

Śambhunāthapur.

Śambhunāthēśvara or Swayambhunāthēśvara as mentioned in the inscription which stands in front of the temple (Ag. 6). It consists of a *Garbhagudi* (adytum), a *Sukhanasi* (vestibule), each 7'-0" square, a *Navaranga* 16'-0" square and a spacious *Mukhamantapa* (front hall) 33'-0" x 28'-0". The ceilings of the *Garbhagudi*, *Sukhanasi*, *Navaranga* and the central ceiling of the *Mukhamantapa* are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the *Mukhamantapa* are round and not ornamented but those of the *Navaranga* are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the *Navaranga* and *Garbhagudi* are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the *Garbhagudi* as well as the parapet wall over the rest of the structure seem to be quite modern.

15. The goddess is kept in the right corner of the *Navaranga*. The image is standing about 2' high and holds *Damaruga* and *Trisūla* in the upper hands. There is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose.

16. The inscription mentioned above records a grant to the temple in Śaka year 1312, i.e., A. D. 1390. The temple must necessarily have been built in the early part of the 14th century.

17. The Yoga Narasimha temple at Gorur stands on the left bank of the Hēma-vati facing the west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a long flight of steps leading down to the bed of the river. The temple consists of *Garbhagudi*, *Sukhanasi* and *Navaranga*. The structure is simple and plain. A small *prākāra* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *gopura* (tower) in front of the temple.

18. The image is about 6' high, sitting in Yōga posture on a pedestal about 1½ feet high. The whole image as well as the *prabhāvali* is covered with metal plate. The front two hands rest on the knee while the back hands hold *Chakra* and *Śankha*. *Garuḍa* is carved on the pedestal as usual.

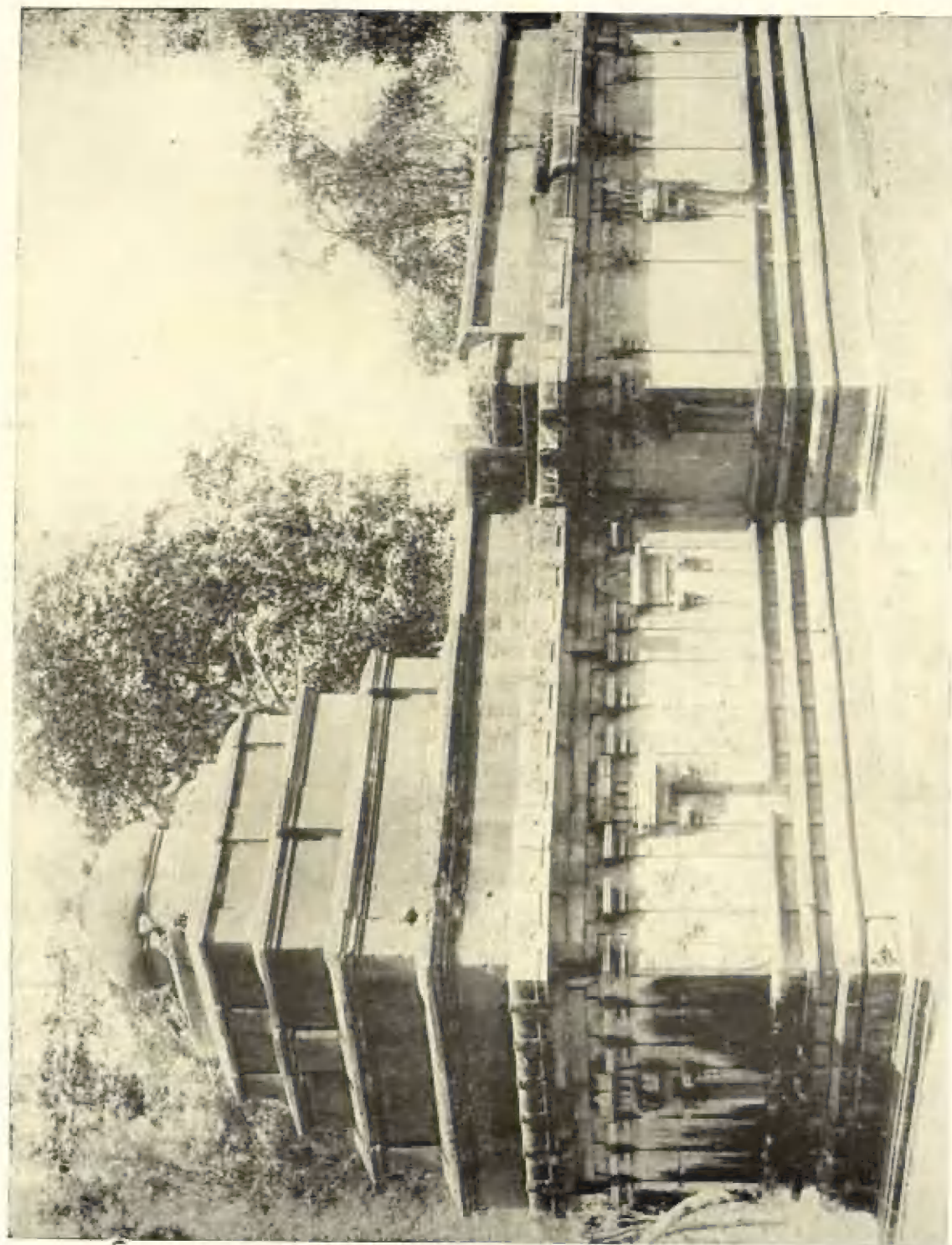
19. The Vāsudeva temple is in the heart of the same village. It is a simple structure facing the east with no architectural beauty and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a *Porch*. There are also two rooms on either side of the *Navaranga*. The *Navaranga* measures about 30'-0" x 24'-0", the central platform measuring 11'-7" square. Each pillar of the *Navaranga* is made up of three shapes; square to a certain height from the bottom, octagonal to a certain height above it and then sixteen-sided up to the capital.

20. There are four inscriptions within the temple; one of which, Hn. 176, is dated A. D. 1575 and records the remission of certain taxes on the temple lands. The temple therefore must have existed long before. Another inscription, Hn. 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimāna* of the temple was constructed and certain repairs carried out in the year in A. D. 1868.

21. The main image Vāsudeva is about 5' high standing on a pedestal about 1' high; the attributes of the god are the *conch* and *discus* in the two upper hands and *lotus* and *mace* in the lower two hands. The image is very beautifully carved. A small room is formed by means of a mud partition wall in the left corner of the *Navaranga* in which an image of Bhāshyakāra is kept.

22. The room which is to the south of the *Navaranga* contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *Abhaya* and *Varada* poses. The room to the north of the *Navaranga* has got the images of *Vishvakṣēna* and the *Āḷvārs*.

23. The village is very small and there is no other temple except that of a village deity called *Kollāpuradamma* outside the village. Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the *Archak's* house within the village for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate



SAMBHUNATHESVARA TEMPLE AT SAMBHUNATHAPUR SOUTH-WEST VIEW.

Mysore Archaeological Survey.

that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Channakēśava.

24. This place was visited once before in the year 1919 and the temples contained in the village have been described in para 10 of the report for the year 1920. The *Īśvara* temple which, in

Mudugere. the inscription stone standing there (Hn. 69) is called *Eragēśvara* temple, is now a mass of ruins. The doorway of the *Garbhagudi* and the Basava (bull) sitting in front facing the temple are the only features now remaining. Both these are examples of good workmanship.

25. The other temple in the village is that of Yoga Narasimha. The temple, though small, is in a very good condition. Only the outer verandahs have fallen. The *Navaranga* of the temple is very beautiful. The pillars are massive and very finely chiselled. The soffits of beams have all got flowers carved in the centre, and the ceilings are deep and dome-like and are really excellent in workmanship. In no other temple of such small dimensions—for the *Navaranga* is only about 14'—0" square—has so far been seen such exuberance of the sculptor's skill exhibited. The ceilings are all full of intricate geometric designs and are crisp in outline as if wrought only yesterday. The temple deserves to be preserved as a Second class Monument.

26. There are two temples and one Basti in the village; the most important being the Kīrti Nārāyaṇa temple. In the inscription

Heragu. stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it, (Hn. 61), it is called Jaita Nārāyaṇa. The temple faces the east and consists of a *Garbhagudi*, *Sukhanasi*, *Navaranga* and a porch. The image is about 7'—6" high including the *prabhā* behind it and stands on a pedestal 1'—6" high which has got Garuḍa, carved on it as usual. The image holds lotus and mace in the two back hands and discus and conch in the two front hands. The god is flanked by Śrīdēvi and Bhūdēvi. *Daśavatāras* are carved on the *prabhavali*. The precessional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got conch and discus in the back hands; and a mace in the front left hand while the front right hand is in the *Abhaya* pose.

27. According to the inscription mentioned above the temple was built in the Śaka year 1139, i.e., 1217 A. D. It is built in the early Hoysala style with plain straight outer walls and step-like tower of uncarved blocks. The finial or *Kalāśa* is very fine. In front of the tower above the *Sukhanasi* ceiling, a fine Garuḍa has been carved, the head of which is unfortunately missing. The *Navaranga* ceilings are all well-carved: Figures of Nammālvār, Bhāṣhyakāra and Gaṇapati are placed therein. The *Garbhagudi* lintel has got the figure of Nārāyaṇa, the *Sukhanasi* lintel has got Kālingamardana and that of the *Navaranga*, Vēṇugōpāla. The other temple in the village is called Kamathēśvara and consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*. To the right of the *Sukhanasi* is a room in which an image of Īśvara with Pārvati sitting on Nandi is kept. The *Sukhanasi* lintel has Gajalakṣmi carved on it and in the *Sukhanasi* are kept two Basavas (bulls) and an image of Bhairava. The temple is unimportant architecturally.

28. The Jain Basti, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it, Hn. 57, tells us that this Basti was built in the Śaka year 1077, i.e., 1155 A. D. and was dedicated to Pārśvanātha. It is thus nearly a century older than the Kīrti-Nārāyaṇa temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the Basti still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jain image that was in the Basti was removed by some Government officer thirty years ago.

29. At the North end of the tank bund is a temple dedicated to Īśvara consisting of a *Garbhagudi*, *Sukhanasi*, and *Navaranga*. The temple is built of mud and broken stones of some other temple. In the *Navaranga* are placed two Basavas (bulls) and two Vighnēśvaras one of which shows good workmanship. A broken top of a *Viragal* is also placed here and worshipped. The *Archak* (priest) is a *tammadi* of Volagerehalli, a neighbouring village.

30. There is a Virabhadradēvaru temple within the village which has been recommended by the Deputy Commissioner as deserving of being included as an Ancient Monument. On inspection, however, it was found to be an ordinary structure, of no architectural merit. It consists of a *Garbhagudi*, 7'—0" × 7'—0", *Sukhanasi*, 6'—0" × 7'—0", *Navaranga*, 16'—0" square and a Porch, 6' deep, with *Jagali* (pial) on either side. Pillars in the *Navaranga* are square in shape at the bottom and octagonal on the top. A Virabhadra image 4'—6" high stands on a pedestal one foot high and holds *Trisūla* and *Damaruga*, shield, and sword. A Bull is carved on the pedestal. Worship is performed by a *Jangama*.

There is an Ānjanēya temple also in the village which is only an ordinary hut with a tiled roof.

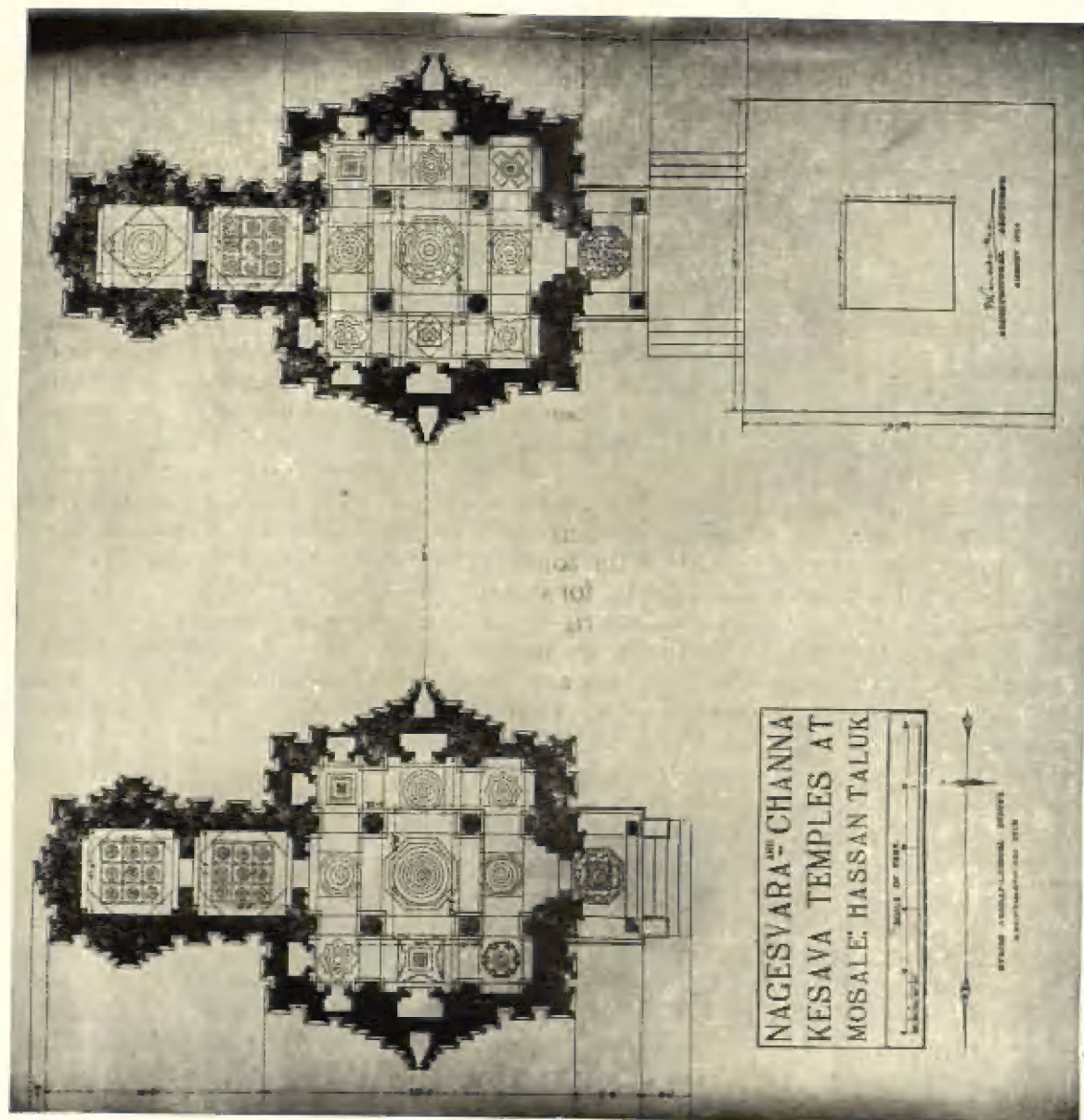
31. This is a jodi village. On account of some dispute between the Jodidars and the villagers, the only temple in the village which is dedicated to Janardana, is neglected. The villagers say that no worship has been performed for the past ten years. Peepal plants have grown on the top of the temple and unless they are immediately rooted out the temple is sure to come down very shortly. The image is 4'—6" high and stands on a pedestal one foot high. The god holds discus and conch in the back hands and mace and lotus in the front hands. Garuda is carved on the pedestal as usual.

32. The Būchēśvara temple at Kōravangala which is one of the First class monuments and whose inspection has been prescribed annually by the order of the Government dated the 14th September 1920, was also visited. The temple is in a tolerable state of preservation but has suffered badly for want of a regular watchman. A compound wall has been built round the temple but the gates provided are already rotten and do not afford sufficient protection against the entrance of mischievous people and stray cattle into the compound. The whole compound was in a dirty condition at the time of inspection. The top slab of the tower by the side of the *Sikhara* (finial) which has been displaced by somebody for driving out a wild cat which had made its habitation inside it, has not been set right. Consequently all the rain gets into the cavity below and trickles on the image in the *Garbhagudi*. The temple is said to be leaky in other places also. Plants are growing on the structure. This is a temple unique in many respects and is, as important as, if not more than, the temples at Sōmanāthpur and Halebīd. It is therefore very necessary to make satisfactory arrangements to keep it in perfect good condition. The Deputy Commissioner of the district has been addressed in the matter.

33. The most important monument visited during the year is the twin temples at Mosale, a village about eight miles to the south of Hassan. These two temples stand side by side at a few feet apart and are identical in design and workmanship. (*Vide* Frontispiece.) They are very good examples of Hoysala art and belong to the Kōravangala class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (Hn. 165) relates only to some endowments granted to the temples in the year A. D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A. D. when most of the ornate structures in the State came into being.

34. Each temple consists of a *Garbhagudi*, 8' × 7', a *Sukhanasi*, 7'—9" × 6'—7", a *Navaranga* about 19' × 18'—8" and a porch with *Jagali* on either side. (*Vide* Plate IV.) Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Śaḷa with tiger, and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. (*Vide* Plate IX.)

35. The *Navaranga* consists of nine *ankanams* the central one of which is raised as usual. Each *Navaranga* has got six niches, two on either side of the *Sukhanasi* doorway and two each against the North and South walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of Gods and Goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs.



36. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amṛitēśvara temple at Amṛitāpur in the Tarikere Taluk. In the centre of the Navaranga walls both on the North and the South side are two niches which must have once contained images but are now empty. (*Vide* Plate VIII.) Above these figures there is the usual drip-stone or (*chajja*). On the top of this several mutilated figures, some of them being monkeys in all sorts of prankish postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full of delicate tracery work and images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block of each face of the tower. A projection in continuation of the tower is constructed above the Sukhanasi ceiling. It is on the top of this that the Śaṅga figure already referred to is standing. On the east face of this cavity, a dancing image of the God within the temple is carved. The Kāṣa or finial on the top is beautifully carved.

36. The basement has got the usual moulding and consists of uncarved blocks which help to add more interest to the carved portion above them. The porch has got raised *Jagali* on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle.

38. In front of the porch of one of the temples there is a landing about 8' wide and beyond this a platform 26' square and 2' high is constructed. In the centre of this platform there are foundations of a small room about 9'—6" square. Most probably a *mantapa* stood here formerly.

39. One of these temples is dedicated to Īśvara and is called Nāgeśvara, while the other contains a Viṣṇu image called Channakēśava. The existence of temples of two different sects in such close juxta-position is note-worthy, such a rare combination having been so far found only in one place within the State, viz., at Marale in the Chikmagalur Taluk. There is no doubt that both these temples at Mosale had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though Jainas early and Vaiṣṇavaite later by faith, still built temples dedicated to Tirthankaras, Śiva and Viṣṇu and were patrons of all sects alike. How far this succeeded in ending sectarian religious feuds remains to be investigated.

40. The Viṣṇu temple is to the north of the Śiva temple. (*Vide* Plate V.) Of the large images on the outside wall, 45 are male, 23 female and 11 are worn out beyond recognition.

41. The following are the principal images in order: Manmatha, Vāsudēva, Madhusūdana, Varāha, Kālingamardana, Vēṅṅopāla, Narasimha, Janārdana, a seated male figure with discus and conch in the two upper hands, the other two hands being broken; A similar figure with mace and lotus in two hands, the remaining hands broken; Gōvardhanadhāri, Sanyāsi, a nude female figure called Mōhiṇī; male figure with conch and discus in two hands, the other two hands broken; Yōga Narasimha, Aniruddha Mādhava, a seated male figure with conch, and discus in two hands the other two being *Varāḍa* and *Abhaya*; a seated male figure believed to be Paravāsudeva; Śrīdhara; a male figure with lotus, mace, conch and discus; Mādhava; Gōvindā; Saṃkarṣaṇa; Trivikrama; Bali with Vāmana; Hari; Achyuta; Lakṣmī Nārāyaṇa and Janārdana.

42. The ceiling of the front porch is very beautiful and is illustrated in plate VII. As already stated the ceilings in the Navaranga are all very artistic, especially the central one. *Aṣṭadīpālakas* are carved on the central blocks of the octagon of this ceiling. Above this *Chaturvīṃśati-mūrtis* (twenty-four aspects of Viṣṇu) are carved three on each side flanked by chouri-bearers with Garuḍas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the Navaranga contain Lakṣmī Nārāyaṇa, Śārādā, Gaṇapati, Mahishāsuramardīnī, Lakṣmī, and Yoga-Narasimha.

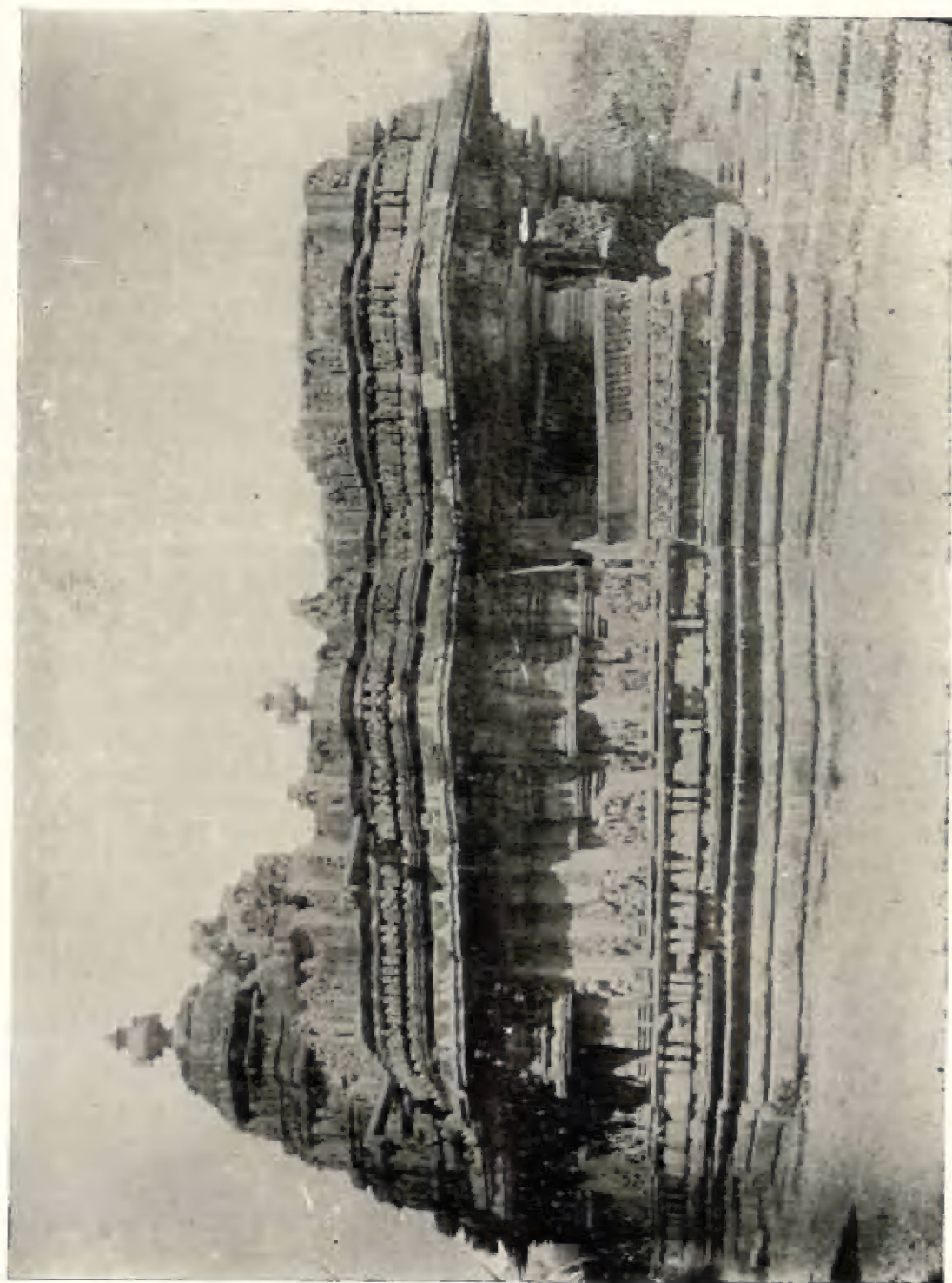
43. There are perforated screens fixed on either side of the Sukhanasi doorway and Dvārapālas are carved on the pillars next to them. Lakṣmī flanked by *makaras*

is carved on the lintel above the *Sukhanasi* doorway. The ceiling of the *Sukhanasi* is flat with flowers and flat bands.

44. The *Garbhagudī* lintel has got Gajalakshmi carved on it. The image Channakōśava is about 6' high and 7'—6" with the *Prabhāvali* behind it. The image holds conch and discus in the upper hands, lotus and mace in the lower hands. Śrīdēvi and Bhūdēvi are carved on the sides below. The *Prabhāvali* also is very beautifully carved and Daśāvatāras (ten incarnations of Vishnu) are seen on it as usual.

45. The Śiva temple has got 70 figures on its outside-walls: 20 male and 36 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images, the rest being subsidiary ones such as Chouri-bearers and other attendant deities. The following are the principal images in order.

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and Śūla in two hands, the other two arms broken.
3. Male figure standing with Damaruga, Śūla, Abhaya, the fourth arm broken.
4. Mahishāsuramardini.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and Kamandalu carved at the bottom.
7. Female figure standing with Pāśa, serpent, lotus, and the fourth arm broken; the letters Gauri are carved below the figure.
8. Sarasvati.
9. Seated female figure, 4 hands, all broken; Serpent carved at the bottom.
10. Female figure standing, holding an arrow, Śūla, Kamandalu, fourth hand in Abhaya pose, words *Maṇḍhārī* written below.
11. Seated female figure with 8 hands broken. Words *Rakshasi* written below.
12. Seated figure of Mahishāsuramardini.
13. Male figure standing, with Śūla, Damaruga and arrow, the fourth arm broken. Word *Vajrabhūta* carved below.
14. Brahma.
15. Standing Female figure with 4 heads and 2 hands.
16. Standing female figure with Śūla, Damaruga, Book and Kamandalu.
17. Standing male figure, arms broken, word *Chitrakṣa* carved below.
18. Standing male figure called Mahākāla.
19. Standing Sarasvati.
20. Seated female figure holding Damaruga, Śūla, Varada pose and rosary.
21. Brahma.
22. Standing male figure with Śūla, Damaruga, Abhaya pose and Gada.
23. Male figure standing, two arms broken and holding Damaruga and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
25. Nārāyaṇa.
26. Standing male figure below which the word *Chitradhara* is written.
27. Sarasvati.
28. Female figure with 6 hands, discus being in the 2 back hands, other arms broken. The word *Chakrasika* (?) carved below.
29. Standing male figure holding Śūla, Damaruga, third arm broken, and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvati.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding Śūla, Damaruga, fruit and Abhaya pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word *Mahākāla* written below.



CHENNAKESAVA TEMPLE AT MOSALE --SIDE VIEW

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Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Śaivite iconography.

46. As noticed above, many of the images have got names of gods carved below them. Besides the names mentioned above the names Lakshmidēvi, Śrīyādēvi, Bhūmidēvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word *Gombira* is carved. This is not apparently the name of any god or goddess. It may therefore be presumed that it may be the name of a sculptor.

47. The ceiling of the front porch is flat and richly carved. (*Vide* Plate X.) The square shape has been converted into an octagon which again is reconverted into a square. *Ashtadikpālakas* are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab a big full-blown lotus flower, and, in the centre of it, the figure of Gajāsūramardini are carved.

48. The lintel of the *Navaranga* doorway has got Śiva, Pārvati, chouri-bearers and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the *Navaranga* contain, Saptamātaraḥ (Seven mothers), Śārādā, Gaṇēśa, Mahishāsūramardini, Linga, and Kēśava. The bull which is placed in the centre is very fine.

49. On either side of *Sukhandasi* doorway perforated screens are fixed as in the Kēśava temple and below these Dvārapālakas are carved. On the pillars next to the doorway chouri-bearers are carved. The *Sukhandāśi* ceiling as well as that of *Garbhagudi* are flat with flowers and flat bands. The image is the usual Linga with a *pīṭha*.

50. These two temples being portions of a single scheme of construction form a monument fit to be placed in first class in the List of Ancient Monuments and well-worthy of preservation. A compound wall should be built round the monument. It is desirable that the duty of keeping the premises of these temples clean and neat should be assigned to the Patel of the Village.

(ii) PROTECTION OF MONUMENTS.

51. A statement showing the amounts spent for the repair and maintenance of the several ancient monuments is given in Appendix A.

52. Inspection Reports from Revenue Sub-Division Officers were received only in respect of the following institutions during the year.

Sômēśvara temple at Sômpur.
Amṛtēśvara temple at Amṛitāpura.
The Darga and temples at Tonṇūr.
Lakshmīkānta temple at Dēvanūr.
Būchēśvara temple at Kōravangala.

Kīrtinārāyaṇa temple at Heragu.
Channakēśava temple at Ambuga.
Jain Bastis and Kēdārēśvara temple
at Halebid.
Chattēśvara temple at Chatchathalli.
Statue at Koṇḍajji.

It is very desirable that all the Sub-Division Officers do not fail to visit each and every Ancient Monument within their charge at least once a year as laid down in the Government Order of 14th September 1920 and to send in their Inspection Reports to this department for information.

53. With regard to the preservation of the famous temples at Halebid, Belur and Somnathpur, Government in their Order No. 1199-204—Muz. 135-23-7, dated the 8th March 1924, appointed a Committee consisting of the Muzrai Commissioner, the Chief Engineer, the Director of Archaeology and the Deputy Commissioner of the district in which the monument is situated. The Committee inspected the monuments in question and an estimate based on its recommendations is pending before Government for orders.

54. During the official year slight repairs were executed to the Rock-cut temple at Rāmadurga, Moḷakālmuru tāluk. An estimate for Rs. 470 for the repair of the Śrī Channakēśvara swami temple at Marle, Chikmagalur taluk, was sanctioned by the Deputy Commissioner, Kadur District, and the work was carried out.

55. Two estimates aggregating Rs. 1,890 for repairing the temples on Chandra-beṭṭa and Akkan Basti at Sravanbelgola prepared by the Executive Engineer were scrutinised and returned after countersignature for further action.

56. An estimate for Rs. 500 for repairing the Mallikârkjunasvâmi and Nilakanthêśvara swami temples at Kelasi, Sagar taluk, was sanctioned in the Muzrai Department.

57. An estimate for the repair of Channakêśava temple at Hullêkere, Arsikere taluk, was received and returned with the necessary countersignature for further action.

58. The Government in their Order No. 1243-5—Muz. 88-23-8, dated the 12th March 1924, ordered that this department should inspect the row of mantaps newly constructed within the enclosure of Śrī Râmadêvaru temple at Chunchankatte, Yedatore taluk. Accordingly the place was visited by the Architectural Assistant and a report submitted to Government.

59. The Lakshmi Nârâyana temple at Hosaholalu, Krishnarajapete taluk, is a First class monument. It is now proposed to build a compound wall round it with an entrance gateway. A design for the same was called for from this department which was furnished after personal inspection of the spot.

60. A correspondent wrote in a local paper recently that some portions of the ruined Panchalinga temple at Sômanâthpur, had been wantonly destroyed by some mischievous people. This fact has been brought to the notice of the Deputy Commissioner, Mysore District, who is taking suitable notice of the conduct of the perpetrators of the deed. Unless all the Ancient Monuments are "protected" by an act of legislation it is not possible to prevent such acts of vandalism effectively. It is therefore a matter of urgent necessity to bring the "Ancient Monuments Preservation Act" into force within the State as is done in British India.

(iii) MANUSCRIPTS AND PRINTED BOOKS.

61. Mallishêṇa's **Nagakumaracharita** is a manuscript (No. B. 113) throwing some light on the history of the Nâgas. In the beginning of the work, the author whostyles himself as Ubhayabhâshâchakravarti, says that he has rendered in Sanskrit poetry in an abridged form what Jayadêva and others of old wrote partly in prose and partly in poetry in Prâkrit. The story of Nâgakumâra runs as follows:—"Jayandhara, King of Kanakapaṭṭana, in the Magadha country, had two wives, Viśâlâlôchanâ and Prithvidêvi, daughter of Śrivarina, King of Girinagara in Saurâshṭra. By the first wife he had a son named Śrîdhara and by the second, another son called Pratâpandhara. Once while playing in the compound of a Jaina temple, Pratâpandhara fell into a well containing some serpents and was taken up unhurt. Thenceforward he came to be known as Nâgakumâra. Hearing of Nâgakumâra's valour, Vyâla and Mahâvyâla, sons of Jayavarma, King of Muttra, went to Kanakapaṭṭana and contracted friendship with him. Desirous of getting rid of a competitor for the throne of Kanakapaṭṭana, Śrîdhara led an army against Nâgakumâra and had to fall back in the fight that ensued between them. Under the advice of Nayandhara, Jayandhara's minister, Nâgakumâra, left the country and went to Muttra with Vyâla and Mahâvyâla. In the meanwhile Jayavarma was driven to a forest by his minister Dushtavâkya who threw Suśîla, Jayavarma's daughter, into prison when she refused to marry him. On arriving at Muttra Nâgakumâra set her free capturing the usurper and imprisoning him. Suśîla was sent to Harivarma, King of Simhapura, whom she liked to marry. Then in company with Kirtivarma, a Śaka prince of the city Supratishṭhâ, Nâgakumâra went to Kashmir and succeeded in marrying Tribhuvanarati, daughter of Nanda, the King of that country. From Kashmir he went to Girikôṭa, a city in the Ramyaka forest, the king of which place was called Vanarâja. He also married Lakshmîmati, Vanarâja's daughter. Learning there that Vanarâja's grand-father was driven thither by the grand-father of Sômaprabha, the then king of Paundravardhana, the former capital of the ancestors of Vanarâja, Nâgakumâra sent Vyâla to punish Sômaprabha. Accordingly Vyâla went there and succeeded in bringing Sômaprabha as a prisoner.

On this occasion Ashchhêdya and Abhêdya, sons of Jayavarma, King of Supratishṭhâ, became allies of Nâgakumâra in his wanderings of adventure. In the forest of Jâlantika, Sahasrabhaṭas, a band of five hundred warriors, took service under Nâgakumâra. With these and other followers Nâgakumâra went to Antarapaṭṭana and was given a hearty reception by Simharatha, the king of that city.



CHANNAKESAVA TEMPLE AT MOSALE, SOUTH-WEST VIEW.

Mysore Archaeological Survey.

Meanwhile Simharatha received a letter from Harivarma, King of Girinagara in Saurâshtra, requesting military help against Chandaprabha, king of Sindbudêsa, who on Harivarma's refusal to give his daughter in marriage to him laid siege to Girinagara. No sooner was the intimation received than Simharatha with Nâgakumâra and his brave followers set out for Girinagara. In the war that ensued between the two armies Chandaprabha was defeated and taken prisoner along with his allies, Jaya, Vijaya, Sûrasêna, Pravarasêna, and others. Elated with the joy of victory, Harivarma gave his daughter in marriage to Nâgakumâra.

Continuing his adventure, Nâgakumâra went to Kausâmbi and married the seven daughters of Subhachandra, King of that city, and also the daughter of Abhichandra, King of Nâgapura in Kurujângala. Going to the south he married Jayalakshmi, daughter of Mēghavâhana, King of Madura in the Pândya territory. Passing to Ujjayinî he married the daughter of Jayasêna, King of the Avanti country. While in the south he paid a visit to Kâncî and was given a cordial reception by Pallava, the King of that city. Passing to Dantipura, the capital of Chandragupta, he married his daughter Madanamanjushâ and arriving at the city of Trilôkatilaka in Kongâlâya, the capital of Vijayandhara, he married his daughter Lakshminati.

On this occasion Nâgakumâra was told by a Jaina ascetic that in his former birth he was the son of King Mahêndravikrama and that he was then called Nâgadatta. By Lakshminati, daughter of King Vijayandhara, Nâgakumâra had a son called Dêvakumâra and when he grew old, he installed his son Dêvakumâranâga on his throne in Kanakapattana and himself retired to a forest as a Jaina ascetic.

62. At the conclusion of the tale it is said that Nâgakumâra lived a thousand years in the epoch of Nêmi, one of the 24 Tîrthankaras.

63. In the Uttarâdhyayana Sûtra (P. 688, Calcutta Ed.) Dharanêndranâga is said to have protected Pârsvanâtha when the latter was attacked by Kamathâsura.

64. In the Sthânânga Sûtra (Page 357) we are told that among the five Commanders of King Nâgêndrakumâra, Rudrasêna was the Commander of Infantry. In the same Sutra (P. 464), it is further stated that among the Commanders of the army of Dharanânâgakumâra, Rudrasêna was the Commander of Infantry.

65. Bristling as is the above story of Nâgakumâra with various forms of additions and omissions, it cannot be denied that it has some historical basis. Though Saka and Pallava are rather the names of dynasties than of individual kings, still the mention of those names definitely marks the period of the adventures of the Nâgakumâras. Though almost all the kings mentioned in the story are said to have allied themselves with Nâgakumâra by giving their daughters in marriage to him, it is worthy of notice that no such thing is mentioned in the case of the Pallava King. It is probable that as the Pallavas had married Nâga princesses, the Nâgas, conforming to the Hindu custom of not exchanging daughters in marriage might have declined to marry the Pallava princesses in return.

66. Again though nothing is known of Harivarma, Simharatha, Chandaprabha, Jaya, and Vijaya and others mentioned in the story, names such as Rudrasêna, Chandragupta and Pravarasêna cannot be said to be as fictitious as the former. That these are the names of famous kings that played an important part in the period of the Śakas and the Pallavas, is well known to historians. Though there had been two kings of the same names in the period, chronological considerations require that Rudrasêna should be the Śaka Rudrasêna II, Chandragupta the first Chandragupta of the Gupta dynasty and Pravarasêna the first Pravarasêna of the Vākātakas.

67. According to the chronology of the Śakas, or Kshatrapas, the date of Rudrasêna II is about A. D. 258. It has been pointed out in my Archaeological Report for the year 1922-23 that the traditional date of Chandragupta I is about A. D. 250.

68. It follows therefore that the period of the Nâgas fell between A. D. 200 to A. D. 300. Of the nine Nâgas mentioned along with the Guptas in the Vishnupurâṇa, the first four seem to have been (1) Dharanêndranâga, (2) Nâgadatta (3) Nâgakumâra, and (4) Dêvakumâranâga.

69. It must however be borne in mind that the above information furnished from manuscripts cannot be relied upon so long as it is not supported by epigraphical or numismatic evidence. It can only be regarded as a basis for further investigation.

70. The **Gadyakaranamrita** of Sakala-Vidyâchakravarti who styles himself Kavirâjarâjabhinavabhattabâpa Kalikâla-Kâlidâsa Kâhala-Kavi-Sârva-bhauma Kâla-Kavikalabha is an excellent historical prose work in Sanskrit written after the model of Bâpa's Harshacharita. The subject treated of in the work is the 90 days' battle of Śrīrangam between Narasimha II, son of Tribhuvanamalla Viraballâla of the Hoysala dynasty and the combined army of the Pândyas, the Magadhas and the Kâḍavas (Pallavas) about a few years before Virasômēśvara's marriage and accession to the throne in A.D.1234. Unfortunately the manuscript is incomplete. The poet seems to have been a Śaivaite in religion and to have set a high value upon the poetical merits of his own work. He makes Kailâsa, the abode of Śiva, the scene of the narration of the story of the Gadyakaranamrita. Vyâsa is made to read the work before Śiva and his followers in Kailâsa.

71. The poet traces the cause of the war between the Pândya and the Hoysala kings to a mythical feud between Paraśurâma, Śiva's disciple and Skanda, Śiva's son, who, owing to their mutual curse to be born as human beings, were born on the earth, one as the Pândya King and the other as Hoysala Narasimha II and entered into a terrible war with each other. The real cause of the war seems to be the rivalry between the Pândya King and Tribhuvanachakravarti Râjarâjadēva-chôla in alliance with Narasimha II of the Hoysalas. Just when Narasimha was about to celebrate the marriage of Sômēśvara, his son by his first wife Kalâvati, who died about three years after his birth. Râjarâjachôla's territory was invaded by the combined army of the Pândyas, the Magadhas, and the Kâḍavas. Before Narasimha could send his army to help Râjarâja against the combined army, Râjarâja was taken prisoner by the Kâḍava King and imprisoned in the fortress of Jayantamangala. On hearing the news, Narasimha made a hurried march to Jayantamangala and defeating and slaying the Kâḍava king (called Nijâhu?) released Râjarâja. Then marching with his army to Śrīrangam, he engaged the combined army in battle for 90 days at Śrīrangam, and routed it out. Thenceforward the Pândyas became tributary vassals to the Kuntalēśvaras, i.e., the Hoysalas.

72. The portion of the manuscript in which the genealogy of the bride is given is wanting in the Library copy. All that can be made out from what is contained in the manuscript is that Nandidēva and Kshēmarâja, sons of Vallabha, king of Guzrat, were driven out of their kingdom on account of their wickedness, that while Nandi married a princess of Paramâra dynasty, Kshēmarâja married Surapâla's daughter and that both lived under his protection. When on the death of Surapâla Guzrat fell into the hands of enemies, Nandidēva migrated to Kânci and lived there.

The manuscript abruptly ends here. It may, however, be safely conjectured that the bride selected for Sômadēva was a descendant of the family of Nandidēva of Guzrat. The information thus supplied by the manuscript regarding the fall of the Pândyas and the revival of the Chôlas corroborates that recorded in the inscriptions of the Hoysalas. No inscription of the Hoysalas fails to mention the part played by the kings of this line in putting down the Pândyas and rendering the power of the Chôlas firm.

73. Another manuscript noticed during the year is Rudrasimha's **Vijnanatarangini** descriptive of the life of a mythical king called Śankaradâsa who is stated to have been a worshipper of Śiva and Vishṇu. The date of the composition of the work is stated as follows:—

Vaikrama-vâji-sênâni-mukhâbdhi-kshiti-sammitē
Varshe Somadine punye sarvapâtakanâśini
Svajanmadivasê chēyam Krishṇajanmâshtami-tithau.

In the Vikrama year 1467 (=A. D. 1411), on Monday the eighth lunar day of the dark half of the month Śrâvâṇa, it being his (Rudrasimha's) own birthday, this work was brought to a close.

74. The genealogy of the author given at the conclusion of the work is as follows:—

Date (1) Vyâbudeva, king of Karṇapurârâshṭra.
(2) Kīrtisimha, son of (1)



CHANNAKESAVA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

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NAGESWARA TEMPLE AT MOSALE, SIDE VIEW.

- (3) Râmasimha, son of (2)
 (4) Dalelasimha, son of (3)
 A. D. 1411 (5) Rudrasimha, son of (4)

and the author of the work.

75. Another manuscript noticed during the year is Miśradhitrêsvara's **Dvija-rajodaya** treating of auspicious lunar days. While speaking of his patron, Dvârakâdâsa, a descendant of the Mânônnata line of kings, the author gives his genealogy as follows:—

- (1) Āsâditya, king of Kanyakubja.
 (2) Śiru, eldest of the ten sons of (1) devoted himself to religion, renouncing his inheritance, while the rest of the sons divided the kingdom among themselves.
 (3) Jagannâtha, son of (2), reclaimed his paternal share and resided in his capital Devapur, south of the Ganges and north of the town called Kautsi.
 (4) Dâmodara, son of (3)
 (5) Bhâgiratha, son of (4)
 (6) Chandrasêna, son of (5)
 (7) Dvârakâdâsa, son of (6) and patron of the author; and who made Indrapura his capital.

76. In his Madanaratnapradîpika, Madanasimha speaks of himself as a descendant of the Mânônnata line of Kings and gives his genealogy as follows:—

- (1) Dâmodara
 (2) Mahîpâla, son of (1)
 (3) Śaktisimha, son of (2)
 (4) Madanasimha, son of (3).

The Dâmodara of this line might probably have been the same as the Dâmodara, son of Jagannâtha, mentioned above. The Mânônnatas are said to have had "Kêdanâparas'urâma" as their title. As Hêmâdri and Mâdhava are quoted in the Madanaratnapradîpika, Madanasimha cannot be earlier than the 14th century A. D.

77. Sômacharitrangani's **Guruganaratnakara** (Printed at the Dharma-bhyudaya Press, Benares 1910) is another work which throwing as it does a flood of light on the History of Guzrat in the latter half of the fifteenth century, deserves careful study. Speaking of the authoritative nature of his work the poet says that he has described partly what he saw with his own eyes and partly what he heard from others. The work was written in A. D. 1485. The subject treated of in the work is the life and work of Lakshmisâgaragani of Tapagachchha. Dêvarâja was the name by which Lakshmisâgara was known before he was admitted into the order of the Jaina ascetics. He was born in A. D. 1409 in Umâpura in Guzrat. His father was known as Karmasimha of the Ukeśa family, a branch of the Prâgvâṭas. His mother's name was Karmadêvi.

Having been educated by distinguished Jaina scholars, he acquired a taste for Jaina religion and philosophy. With the permission of his parents he was admitted into the order of the Jaina monks of the Tapagachchha and was thenceforward called Lakshmisâgara. Mahade, a distinguished Jaina scholar of Dêvagiri, admired his scholarship and gave him the titles of Gani and Paṇḍita in A. D. 1440. Then on the occasion of the centenary festival of the Tapagachchha Munisundarasûri, the head of that gachchha, gave him the title of Vâchaka in the presence of King Bhîma. In A. D. 1452 Lakshmisâgara was raised to the position of a sûri. During the festival celebrated on this occasion there was present his father Karmasimha of the Prâgvâṭa line with his friend Vayuja. Ratnasêkhara-sûri, Udayanandi, and Sômadêvasûri were all contemporaries with Lakshmisâgarasûri. Sômadêvasûri was a distinguished poet and his poetical skill was admired by King Kumthakarṇa of Mēvâḍ, King Jayasimha of Pâvakavani, and Hâma and others. On the demise of Munisundarasûri and his successor Ratnasêkhara-sûri, Lakshmisâgarasûri became the chief of the Tapagachchha in Lâṭapalli in A. D. 1461. He succeeded in combining the various Gāṇas of the Jains and bringing them all under the Tapagachchha.

78. One of the most important reforms he introduced in the Tapagachchha was the conversion of a number of Digambaras into Svētāmbaras and in connection with the *Paridhāpāna*, clothing ceremony of the Jaina ascetics, a great festival was celebrated. Under his influence almost all the kings in different parts of Guzrat abandoned the policy of destruction, and for their own good and for the prosperity of their people formed a circle of Kings. Vāchaka, Vibudha, Gani, and Sūri are the four titles which (the University of) the Tapagachchha conferred on the students of Jaina religion and philosophy according to the standard of learning they had acquired. The names of a number of scholars on whom the above titles were conferred are mentioned in the work. What is more interesting is the admission of women candidates for the degree of this religious University. The various degrees conferred on women are Gaṇini (Leader of a Gaṇa or group) 2. Pravartini (worker) and (3) Mahattara, (the great). The names of the women on whom the above degrees were conferred are also mentioned in the work. A lady called Chūla on whom the title of Gaṇini had already been conferred was given the title of Mahattara on the occasion when the title of Vāchaka was conferred on Sōmadēva and Hēmahamsa (Ch. III. 7). In the midst of a great festive gathering called for the purpose in Aśāpalli, lady Sōmalabdhiganini was raised to the rank of Pravartini. (Chapter III. 14). In a great festival organised for the purpose in Ilādurga the degree of Sūri was bestowed on three scholars, Vāchaka on six students and Pravartini on eight ladies. (Chapter III. 61).

79. No less is it pleasing to note that the relation between the Mahammadan conquerors of Guzrat and Malava and the original kings, nobles and the people was most cordial. While the people and especially the Gaṇas and Gachchhas of the Jainas called the Mahammadan Kings Suratrāna Sukhas, i.e., those who found their happiness in the protection of gods, the word being derived from Sultan, and Prajāpriyas (beloved of the people), the Mahammadan kings were not slow to appreciate the loyalty of the people, their nobles and their original kings. The most trusted ministers of the Mahammadan kings seem to have been selected from among the nobles and a number of ancient kings also seem to have retained their sovereignty, though on feudal tenure. Thus Chandra, prime minister of Ahmad of Hadalavi in Mālava, is said to have been a Jaina and to have caused the construction of not less than 72 Jaina temples. This minister is said to have been a descendant of the Prāgvāta line and to have spent about four lacs and four Kalās in charity. Gadarāja, another minister in Ahmadabad is said to have caused the construction of a big Jina temple at the cost of 30,000 Drama Tankas. Śūra and Vira, two chiefs of the Prāgvāta line of kings are said to have been held in high esteem by the Pādshāh, Ghīyāsudīn. Dēvisimha and Mēgha, descendants of the Prāgvāta family, are said to have also been ministers, in Ahmadabad and of them Mēgha is said to have received the title of Māfer Malīk from the Mahammadan sovereign of Guzarat.

Besides Bhīma and Kumbhakarna, the other kings who are said to have exercised sovereign power are (1) Bhānu, (2) Laksha, (3) Pata and (4) Karma, though nothing is stated about the extent of the territory over which they ruled.

THE PRAGVATA DYNASTY OF KINGS.

80. The earliest reference to this dynasty of kings is found at the close of Chandapāla's commentary on Trivikramabhaṭṭa's *Nalachampu*. Speaking of himself the commentator styles himself as the brother of Chandasimha, the eldest son of Yaśorāja of the Prāgvāta dynasty. The Guruganaratnākara furnishes some more interesting details about the history of the Prāgvāta line of kings. Their capital is said to be Samadhika in Guzrat. The Guruganaratnākara begins the line with Chaitrasimha, the elder brother of the father of the famous Sōmasundaragani. Their genealogy is stated to be as follows:—

- (1) Chaitrasimha.
- (2) Indrajit or Ilabūṭaḍa, son of (1).
- (3) Kāla, son of (2).

(4) Kāla had six sons called (i) Nāda, (ii) Vēda, (iii) Sadgangude, (iv) Samala, (v) Dhira and (vi) Vira. Samala had four sons called (i) Sajjana, (ii) Nimba, (iii) Mana, and (iv) Lampaka.



NAAGESVARA TEMPLE AT MOSALE—VIEW OF TOWER.

(5) Sajjana is said to have migrated to Málava with the family of Nimba when kings chased and driven out by enemies to hills and caves perished in numbers and when Sajjana was the only protector of the Āryas against the Mahamadan invaders and thieves. He resided at Parna Vihāra. His wife was called Pūrnadēvi. (6) Karma, son of (5) married Sōmi in A. D. 1446.

He became the head of the Jaina Sangha and changed his capital to Āgara. He had three sons, called (i) Ratna, (ii) Sujēsa and (iii) Mēgha and also three daughters named Khambhi, Maniki, and Chāruhiru. Of these Ratna married Ravum and had a son called Karina and a daughter named Rahi. Sujesa married Hyāman and had a son called Jīva, while Mēgha had two daughters Dāpu and Banji.

Karina is said to have been a more generous king than Vastupāla and others. He is said to have been honoured even by Khans, Khojas, Mirs, and Ummars and to have been ever ready to relieve the distress of the poor by establishing feeding houses.

When there was a drought in Málava, Megha is said to have showered his gold among the poor and is also said to have received the title of Māfer Malik from the Sultan.

Ratna, Mēgha and others are said to have obtained a Farmān (order) from the Sultan and made a pilgrimage to Ratnamala Iladurga, the capital of Bhānu, Jerikapalli, Arbudāchala, Sirōhika, and other sacred places of the Jains.

THE WORD KARNATA.

81. Originally the word Karnāṭa seems to have meant Kar-nādu, a country of black soil and the word Karnāṭa must necessarily have been a corrupt form of it. In this form it occurs in Trivikramabhaṭṭa's Nalachampu. This work cannot be later than the 10th century, inasmuch as it is quoted by Bhōja of Dhāra in his Sarasvatikanthābharaṇa. Both the author of the Nalachampu and its commentator appear to have been familiar with the Kaunāḍa language. While interpreting the word 'Nashta charya' in P. 221 of the text, the commentator gives 'Kannamuchchāle' (hide and seek) as its Kanarese equivalent. Again while giving the meaning of 'Paribhāshā' in P. 146 of the text, he takes it to mean Karnāṭa and other languages. Trivikramabhaṭṭa himself uses the word Karnāṭachēṭi, prostitute or servant girl of the Karnāṭa country, showing thereby his acquaintance with the Kannāḍa people and their country.

PART II—EPIGRAPHY.

82. The total number of Epigraphical records collected and published during the year is 124; of these 21 are copperplate grants and 103 stone inscriptions. Out of the 21 four are the grants of early western Ganga Kings.

83. Before going to deal with the texts, translation, and historical aspects of the inscriptions in general and of the Ganga plates in particular, it appears necessary to summarise here the various reasons put forward for and against the acceptance of the Ganga plates as genuine.

84. The total number of Ganga plates so far discovered and published comes to about 50. In respect of the texts of the grants and the names of the successive Kings enumerated in them, the plates are all almost similar with the exception of four plates, (1) the Penukonda plate (published in E. I. Vol. XIV P. 331), (2) the Chūkuṭṭur grant of Simhavarma (published for the first time in this Report), (3) the Chikkaballapur plates of Jayateja (M. A. R. 1914), (4) Tagare plates of Polavira (M. A. R. 1918) which in their genealogical account differ not only from one another, but also from all other Ganga plates.

85. Apart from this divergence in genealogy, many of the plates are not dated, and in many of those grants which are fully dated the details do not work out correctly. (1) The Tanjore grant of Arivarma for example (I. A. VIII, 212) is dated Śaka 169 Prabhava, Phālguna Amāvāsyā Bhṛigu. But according to Swami Kannu Pillai's Tables, Phālguna Amāvāsyā, of Śaka 169 (= A. D. 248) coincided with Sunday the

12th March, A.D. 248, but not with Thursday as stated in the grant. (2) Likewise the Tagare plates of Tadangāla (Mādhava II) are dated Śaka 272 Śādhārāṇa, Phālguna Anna Adivāra. But Phālguna 30 of Śaka 272 (= A.D. 350) fell on Thursday the 14th March, A.D. 350 but not on Sunday.

(3) Similarly the Marcara grant of Avinita (I. A. I., 362) is dated Śaka 388 Māgha Śu. 5 Sōmavāra. But Māgha 5 of Śaka 388 (= A. D. 466) was Tuesday the 27th of December, A. D. 466 but not Monday.

(4) Likewise the Jāvali grant of Śrīpurusha (E. C. VI. Mg. 36) is dated Śaka 672 Vaiśākha 5 Sōmavāra. But Vaiśākha 5 of Śaka 672 (= A. D. 750) corresponded with Thursday the 16th April of A. D. 750 but not with Monday.

(5) In the same way the Hosur grant of Śrīpurusha (E. C. X. Gd. 47) is dated Śaka 684 Vaiśākha śu. 15 Śukravāra. But Vaiśākha śu. 15 of Śaka 684 (= A. D. 762) coincided with Tuesday the 13th March, but not with Friday, as mentioned in the grant.

(6) Similarly the Manne grant of Mārasimha (E. C. IX. Nl. 60) is dated Śaka 719 Āshādha śu. 5 Sōma. But Āshādha śu. 5 of Śaka 719 corresponded to Sunday the 4th July of A. D. 797 but not to Monday.

(7) Similarly the date of the Narasāpur grant of Rājamalla (E. C. V. Kl. 90) is Śaka 824 Phālguna Śu. 5 Budha. But Phālguna śu. 5 of Śaka 824 (= A. D. 903) was Friday the 4th February but not Wednesday as stated in the grant.

(8) In the same way the Sūḍi grant of Būtuga (E. I. III. 164) has the date Śaka 860 Vikāri Kārtika śu. 8 Ādivāra. But Kārtika śu. 8 of Śaka 860 (= A. D. 938) fell on Thursday the 4th October, but not on Sunday, as mentioned in the grant.

(9) Likewise the Kūḍlūr grant of Mārasimha (M. A. R. 1921) is dated Śaka 884 Rudhīrodgāri Chaitra śu. 5 Budha. But Chaitra śu. 5 of Śaka 884 (= A. D. 962) fell on Tuesday the 13th March but not on Wednesday, as specified in the grant.

(10) As opposed to the above there are however two instances in which the details of the date work out correctly. For example, the Gaṭṭavāḍipura grant of Nītimārga Ereyappa (E. C. XII. Nj. 269) contains the date, Śaka 826 Mārgaśīra 15 Sūryavāra. Mārgaśīra 15 of Śaka 826 (= A. D. 904) coincided with Sunday the 25th November as stated in the grant.

(11) Like the above the Ālūr grant of Yuvarāja Mārasimha (of the present Report) contains the date Śaka 721 Śrāvāṇa śu. 15 Sōmavāra sōmagrahāṇa. Here also, Śrāvāṇa 15 of Śaka 721 (= A. D. 799) corresponded to Monday the 22nd July as stated in the grant. It was also a day of lunar eclipse.

86. In addition to the divergence in genealogical accounts and the inconsistency in the details of dating there are other reasons urged for rejecting these grants as spurious. They are (1) badness of the orthography (2) Palaeography of the grants betraying a later date, (3) the unduly long periods of reign assigned to many of the Kings (4) suspicious form of the names given to the engraver and the witnesses, and (5) lack of external or internal corroborative evidence.

87. These are the reasons which led the late Dr. Fleet to reject the Ganga plates as spurious and regard the dynasty as the fabrication of interested persons. Before he came in possession of the facts furnished by the Penukonda plates of Mādhava (J. R. A. S. 1915 P. 471) his opinion on the Ganga plates in general was as follows :—

“It is hardly possible, after the detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes”.

88. Though he thus rejected the Ganga grants as spurious and the dynasty as a fabrication, he however accepted the existence of one, Śrīpurusha-muttarasa (A. D. 788) as a historical personage belonging to the western Ganga lineage², consigning the earlier kings to the category of Purūravas and Budha of the lunar race.

89. But in the light of the Penukonda plates discovered and published in 1913-1914, he had to change his opinion on this controversial question. Regarding this plate this is what Dr. Fleet has stated (J. R. A. S. 1915, P. 471.—472):

1 E. I. Volume III, P. 171.

2 Do P. 173.



NAGESVARA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archaeological Survey.

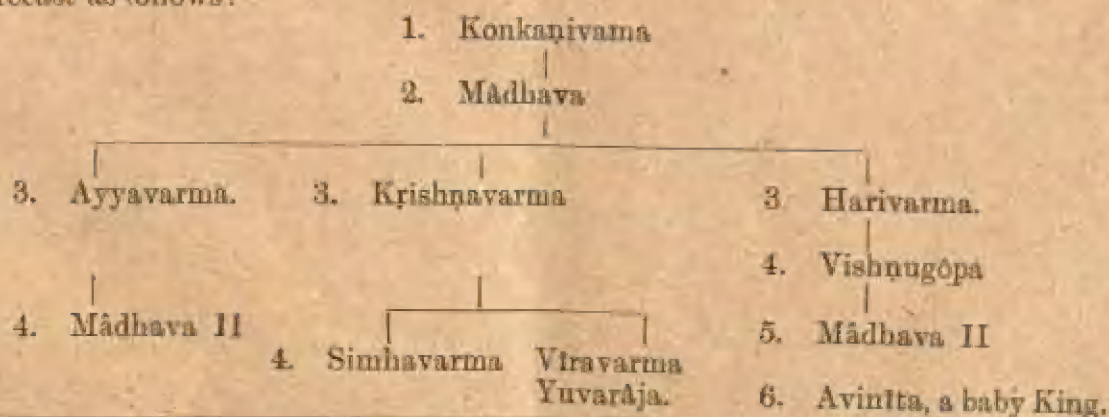


"This new record from Penukonda is in Sanskrit.....and in characters of an early type of the alphabet of Western India. It gives a short pedigree.....Its object is to recite that Mādhava II granted to a Brahman.....65 plots of land in Paruvi district. The charter was written by Apāpa, son of the Gold-smith Ārya. In its characters, language, and orthography, this record stands all the usual tests and its execution is good throughout. In all respects it contrasts very favourably with the other records of the same series, of which some are plainly spurious and others are to say the least doubtful. And my conclusions about it are that we have here at last a genuine early Ganga record and that on the Palaeographic evidence it is to be placed about A. D. 500 and somewhat before that year rather than after it: A. D. 475 seems a very good date for it".

90. By no means dissimilar to the Penukonda plates in respect of characters, language, and orthography are the two Ganga plates, (1) the Chūkuṭṭūr grant of the Ganga King, Simhavarma and (2) the Kodanjeruvu grant of the Ganga King Avinita, discovered by this department and published in this Report. As will be seen from their facsimiles, these two grants like the Penukonda grant are in Sanskrit, in prose throughout with the exception of the usual imprecatory verses at the end. They are engraved by Apāpa who is perhaps the same person as the engraver of the Penukonda plate. The latter calls himself the son of the Goldsmith Ārya, while the former is designated as Bānapurēṣa, headman of Bānapura. On palaeographic grounds and also on the evidence furnished by the name of the engraver, they must necessarily be assigned to the same period, as that of the Penukonda plates, A. D. 400—500. But in respect of the genealogy of the kings mentioned in them, they all differ from one another. The genealogies furnished by them are as follows:—

Penukonda plates.	Chūkuṭṭūr plates.	Kodanjeruvu plates.
(1) Konkanivarma	(1) Konkanivarma	(1) Konkanivarma
(2) Mādhava I	(2) Mādhava, I son of (1)	(2) Mādhava I, son of (1)
(3) Ayyavarma, son of (2) and anointed by the Pallava King Simhavarma.	(3) Krishnavarma, son of (2)	(3) Harivarma, son of (2)
(4) Mādhava II, son of (3) and anointed by the Pallava king Skandavarman.	(4) Simhavarma, son of (3)	(4) Vishnugōpa, son of (3)
		(5) Mādhava II, son of (4)
		(6) Avinita, son of (5) and the sister of Krishnavarma of the Kadamba dynasty.

91. There can be no doubt that the three plates belong to three different branches springing from Mādhava I, son of Konkanivarma; and there is reason to believe that the child king Avinita under the regency of his mother, the sister of Krishnavarma II of the Kadamba dynasty, was contemporary with Mādhava II of the Penukonda branch and also with Simhavarma of the *Chūkuṭṭūr branch inasmuch as the same person Apāpa appears to have engraved the plates issued in the name of Mādhava II of the Penukonda branch, Simhavarma of the Chūkuṭṭūr branch and the child king Avinita of the main line. Accordingly the genealogy can be recast as follows. —



*For facility of distinguishing the three lines, the two branches are called after the plates under consideration here.

92. A glance over the genealogy sketched above will show that there are four kings in the first two branches as against five in the main line, inasmuch as the 6th king Avinita, is stated in almost all the plates to have been anointed, on the lap of his widowed mother. It can therefore be assumed that the child king Avinita was contemporary with Mādhava II of the Penukonda branch and Simhavarma of Chūkuttūr branch. Even if the titles, Bānapurēṣa and Suvarṇakarārya-putra be taken to indicate different personages, similarity in name points to the conclusion that they must belong either to the same family or to the same period. This is confirmed not merely by the similarity of the alphabetical characters of the three plates, but also by equality in the number of generations in three collateral branches from Mādhava I. Chronological considerations based upon the synchronism of the Ganga kings with the Pallavas, the Kadambas, and the Guptas lead to the conclusion that the three kings, Mādhava II of the Penukonda branch, Simhavarma of the Chūkuttūr branch, and Mādhava II or young Avinita of the main line must be contemporaries. According to Simhasūri's Lōkavibhāga, Simhavarma of the Pallavas of Kānchi lived about Śaka 380—A. D. 458. It follows therefore that his son who installed Mādhava II on the throne must have been ruling over Kānchi about A. D. 475. As Kākutsthavarma of the Kadambas in the Tālagunda inscription is stated to have given his daughter to the Guptas (probably to Chandragupta II), his date is A. D. 400 according to Dr. Fleet's conclusion on the Gupta era and A. D. 300 according to traditional chronology referred to in my Report last year. Accordingly Krishnavarma II, fifth from Kākutsthavarma may be taken to have lived about A. D. 450 to 475. In Dr. Fleet's scheme the reigning periods for the four kings from Kākutstha would be very short and in my scheme they would be a little longer. Any how Avinita may be taken to have been an anointed child-king in A. D. 475.

93. Closely following the above plates and almost similar to them in respect of the alphabetical characters, language, and orthography is the Nallāla grant of the Ganga king Durvinīta, son of Avinita, from whom the former was removed by about 50 years. The name of the engraver of this grant is Ghanambāchārya, as distinguished from Apāpa who lived about 50 years before him. The genealogy of kings mentioned in this grant is that of the main line as distinguished from the other two branches. Now if the Penukonda plates are regarded as genuine, there is no reason why the Chūkuttūr, the Kodanjeruvu, and the Nallāla grants should not be relied upon. None of the reasons specified by Dr. Fleet for rejecting copperplate grants as spurious is applicable to these three grants or the Penukonda plates. From this it follows that the three branches of the western Ganga Kings springing from Mādhava I and ending with Durvinīta are as true as those later kings springing from Śrīpurusha Muttarasa whose existence at Śaka 710—A. D. 788 is vouched by a stone inscription at Kalkūr in Sira Taluk (*Vide* M. A. R. 1918) and is admitted by Dr. Fleet as well.

94. Now between Durvinīta and Śrīpurusha there are only four kings, one succeeding the other. There is no reason why the existence of these four kings should be doubted when those that preceded and followed the four are admitted to have been historical.

95. Admitting that some of the Ganga grants are spurious, it may be asked what is the meaning of a grant being spurious? When it is said that a grant is spurious what is meant is that the contents of the grant are false. The contents of a grant consist of three or four things, (1) the name and genealogy of the granter, (2) the name and genealogy of the grantee, (3) the object granted and (4) the time when it was granted. Of these, the grantee in whose favour the grant may be presumed to have been forged must necessarily exist, as otherwise there would be no motive for the creation of a grant. Secondly unless the existence of the granter and his family is well known to the public at large at the time no sane person would create a grant as issued by him, nor would a granter like Nītimārga Ereyappa or Mārasimha permit the composer of a real grant issued in his name to invent false names of his ancestors, unless those names are well known names of gods or celestials.

96. Harivarma, Viṣṇugōpa, Avinita and Durvinīta are not the names of gods, but clearly names of men. Hence it follows that the genealogy of the granter so far as human ancestry is concerned is as genuine as the granter himself.

But as regards the object of the grant and its time it is possible that in nine out of ten cases it may be false. Hence inconsistency in the details of dating may be taken as an indication of a grant being false only with reference to the object granted, but not with regard to the existence of the granter and his family.

97. It may however be presumed that a grant may be forged in the name of a false king of a false dynasty and presented for the acceptance of a ruler of a later period. But it is hard to believe that as many as fifty or more grants with the same phraseology issued in the name of almost every descendent of a dynasty containing many descendants are all forged, in a number of places far distant from each other. Hence it may be concluded that the Ganga dynasty is as true as the Hoysala and other dynasties of Mysore and that among the copperplate grants relating to this dynasty only those which stand the tests of genuineness are reliable.

98. Of the four Ganga plates published in this Report the Chūkuttār grant of Simhavarma, the Kodanjeruvu grant of Avinṭa, and the Nallāla grant of Duṛvinṭa stand all the tests of genuineness quite well and can therefore be taken to be reliable. As regards the fourth, the Ālūr grant of the Ganga King Mārasimha, its genuineness may be questioned, inasmuch as some additions are made after the subscription of the engraver's name, Viśvakarmāchārya, which is also held as suspicious. But as already stated, though the genuineness of the grant may be questioned, the genealogy of the Kings and the synchronistic and other historical matters mentioned in it cannot be doubted. So far as these matters are concerned, the grant is merely a copy of other genuine grants.

99. Among other copperplate grants discovered during the year and noticed in this report, six are of the Vijayanagar Kings, Harihara, Sāluva Narasimha, Krishṇarāya, Achyutarāya, and Rangarāya, three of the Mysore Kings, Chāmarāja Voḍeyar VI and Krishṇarāja Voḍeyar II; one each of Baichappanāyaka of Āvatinādu, of Raṇabairegaṇḍa of Hoḷavanahalli, of Bēlūr Krishṇappanāyaka, and five others of minor Nāyakas.

100. Among important stone inscriptions two relate to the Ganga kings Śrīpuruṣa and Sivamāra, two to Nītivākya-permānadi and Ereyapparasa, one to Eastern Chālukya king Mativarma (?), seven to Nolamba kings of the ninth and tenth centuries A. D., two to Rājēndrachōla, eight to Hoysala kings, twelve to Vijayanagara kings, three to Nanjarājapattana chiefs, and one to the Kaivāra chief Sōyidēva.

101. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

HASSAN DISTRICT.

Arkalgud Taluk.

On a stone set up at the entrance to the village Râgimarûr in the hobli of Râmanâthapura.

Size 3' x 3'.

Modern Kannada characters.

1. bhyudaya
2. jitu-sampatsaram pravarttisuttire
3. Marûra-grâmadâ Raghunâtharâ-
4. yarige râgiya pûje gandha pushpa dûpa dîpa-
5. naivêdyavam mâdabêkendu kôṭṭa dharmma-sâsa [na] da krama-
6. gaḷam mangalam aha

Note.

The inscription contains six lines, of which the first is almost effaced, while only half of the 2nd and 3rd lines is legible. Though the last words *Mangala mahâ* in the sixth line indicate the end of the inscription, it is not completed, in as much as the object of the grant is not mentioned. All that can be understood from the existing record is that Raghunâtharâya was invested with the right of worshipping the harvested heap of Râgi grains on the threshing floor. For conducting the worship he seems to have been granted a mânya land which is not mentioned in this grant.

2.

On a stone unearthed and now kept in front of the temple of Basava in the same village.

Size 2' - 6" x 2'.

Modern Kannada characters.

(Half of the stone with inscription is broken and is lost.)

1. . . . mâneyadârar âda
2. Raghunâtharâyarige kôṭṭa

Note.

From the two lines of the inscription it appears that Raghunâtharâya was granted some land.

3.

In the same village, on a stone by the side of the road leading to Râmanâthapura in the same hobli.

Size 5' - 6" x 2'.

Modern Kannada characters.

1. stunga
2. stambâya Śam
3. ya Śâlivâhana Saka
4. 1574 neya Nandana-sampatsarada

Mākuballi (Chāmasamudra) grant of Chāmarāja VI of Śaka 1555 in the possession of Nāgappa, son of Vaddarhalli Subbarāya in the same village (Basavāpatṇa).

One plate : size $9\frac{1}{2}'' \times 6\frac{1}{2}'' \times \frac{1}{8}''$.

Kannaḍa characters : Sanskrit language.

I (a).

1. śubham astu namas tunga-siraś-ḥumbi-chāndra-chāma-
2. ra-chāravē ! trailōkya-nagarārambha-mūla-stambhāya śam-
3. bhavō ! Harēr lilā-Varāhasya daṁshtrā-daṇḍas sa pātu vah !
4. Hēmādri-kalāśā yatra dhātri chchhatra-śriyampadadhau ! āstch Chā-
5. marasa-kshmābhṛit kīrti-vyāpta-digantarā ! Sōmavamsa-samu-
6. dbhūtōhy Ātrēya-kula-sambhavaḥ ! tasyātmajō Rāja-nripāla-
7. varyah pratyarthi-prithviśa-tamisra-sūryah ! nissīma-vikhyāta-
8. nagēndra-dhairyas sadākṛitāśēsha-bitārttha-kāryah ! tasyā-
9. tmajōbhūn Narasa-kshitīndras satkīrti-sāndras śrīta-vārdhhi-
10. chandrah ! nīrantarānamra-narēndra-mauli-māṇikka-nirā-
11. jīta-pāda-pīṭhah ! tasmād bhūpāla-dugdhōpachita-jalanidhē-
12. r udgatas Chāmabhūpah pūrnah piyūsha-bhānur vi-
13. tarāṇa-kirāṇa-dhvasta-dainyāndhakārah ! sphārat-tārā-
14. Tushārāchala-Surataṭini-hamsa-hāsānukārāḥ
15. kīrti-jyōtśāḥ pibanti pratidīśam anīśamya-
16. sya vidvachchakōrah ! tēna Chāmanarēndrēna Rāmachan-
17. drākhyā-yajvanē ! datta Chāmasamudrasya likhyate dāna-śāsanam
18. svasti śrī vijayōpēta-śakēsmin-śālīvāhanē ! pancha-panchāśad-a-
19. dika-pancha-sahasrakam . . ! gatābdāḥ vartamānēdbē Bhāvākhyē mā-
20. si Pālgunē ! sita-pakṣhē pūrnimāyām tathā chandrōparāgake !
21. Śrirangapattānē śrīmad-Ranganāthasya sannidhau ! Ātrēyā-
22. nvaya-sambhavaś Śasikulē śrī Chāma-prithvipatis tat-putrō vara-
23. Rāja-bhūpati-maṇih kīrtya prasiddhō bhuvī ! tat-sūnō-
24. r Narasa-prabhōś samajani śrī Chāma-bhūmīpatis Chāmām-

I (b).

25. bhōdhyaparābhīdām guṇa-yutām śrī-Mā-
26. kuballim dadau ! Bhāradvāja-pavitra-gōtra-janitāś śrī Kē-
27. śavākhyādhvari tatsūnur vara-Nārasimha-makhakṛit tasmā-
28. d abhūd yājushah ! Āpastamba-kulīna sarva-makhakṛit śrī-Ya-
29. jūa-Nārāyaṇas tat-putrāya cha Rāmachandra-makhi-
30. nē prājūāya pūtātmanē ! śrī Venkata-mahārājūi prithi-
31. vīm śāsati svayam ! ratna-simhāsanārūdbē tad-dattē'sma-
32. t-kulāgatē ! Maisūra-simāyuta Hosaholal-sthaja-
33. vāsinam ! tad-grāma-dik-chatushkashtha-nānā-kshētra-samanvitam !
34. Mākuballyakhyakam grāmam nānā-kara-vivarjitam ! ashtabhō-
35. gas tathaiṇvāśṭa-tējas-svāmyais samanvitam ! rāja-tat-sēvakaigrā-
36. hyair varjitam nirupadravam ! mātā-pitrō puṇya-lō-
37. ka-prāptayē' bhyudayāya mē ! sa-hiranyā-kshata-kuśa-
38. jala-dhārā-prapūrvakam ! chandrōparāga-samayē prā-
39. yachachhan Chāmasāgaram ! bhavat-sutānām pauṭrānām-param
40. paryēna santatam ! dānādhi-parivṛittinām yathā-
41. yōgyam krayasya cha ! nirupādhyēva bhunja-tēnās ti-
42. shṭhatā-chandratārakam ! iti Chāmasamudrasya pradattam
43. tāmra-śāsanam ! birid-int-emba-gaṇḍākhyā-bhū-varāhānka-bhūbbh
44. jā ! chandrōparāge yushmabhyam mad-dattam Chāmasāgaram ! Mā-
45. kuballim harēd yastu sadyaś chandālātām vrajēt ! sva-dattām para-da-
46. ttām vā yō harēta vasundharām ! śasṭhir varsha-sahasrā-
47. ṇi viśṭṭāyām jāyate kṛimih ! dāna-pālanayor madhyē dā-
48. nāch-chhṛēyōnupālanam dānāt svargam avāpnōti pā-
49. lanād achyutam padam ! śrī Chāmarāja śrī ॐ !

TRANSLATION.

Be it well. Salutation to Sāmbhu whose head is brilliant with the fly-fan-like crescent and who is the supporting pillar of the city made of the three worlds.

May you be protected by the staff-like tusk of the sportive boar incarnation of Vishṇu, on which tusk the earth with its pot-like golden Mēru appeared like an umbrella.

Victorious was Chāmarasa, born of the lunar race, and of Ātrēya Gōtra and with fame pervading all the quarters.

His son was Rājanripa who was the sun in dispelling the darkness that is the host of hostile kings, whose courage was widely known and who was ever ready to do good deeds.

His son was Narasarāja, very famous, a moon to the ocean that is the band of those who courted his favour, at whose feet hostile kings prostrated themselves and made as it were a perambulation of light by the rays of the gems of his diadem.

Like the full-moon from the milky ocean was born from him King Chāmarāja who dispelled the darkness of poverty by his charity and on whose fame shining like the stars, the Himālayas, the Ganges, the swan, and smile are feeding the learned like the *chakoras* on moon-light.

The deed of the grant of Chāmasamudra made by that Chāmarāja to Rāmachandra-yajvan is as follows :—

Be it well. There having elapsed 1555 years in the era of Śalivahāna Śaka, in the current year Bhāva (A.D. 1634) in the month of Phālguna, white fortnight, on the day of full moon, which was a day of lunar eclipse, in the city of Śrīrāṅga-pattana, in the presence of the God Śrīrāṅganātha, Chāmarāja, son of Narasarāja, grandson of Rāja, and great grandson of Chāmarāja of Ātrēya-gōtra and of the lunar race, made a gift of Chāmasamudra to Rāmachandra, son of Yajña-nārāyaṇa of Yajurvēda and of Āpastambakula, and performer of all the sacrifices, grandson of Nārasimha, and great-grandson of Keśavādhvari of Bhāradvāja-gōtra.

When Venkata-mahārāja mounted on his jewelled throne was ruling over the earth, the same village, then called Mākuballi, situated in the territory of Mysore, was granted by him to the family of the present grantee. The same is now regranted under the name of Chāmasāgara, free of all taxes, with eight kinds of right of enjoyment free from taxes levied by kings and the servants of kings, with a view to enable his parents to attain to heaven. The gift was made with pourings of water, with gold and Kuśa grass and rice-grains, on the occasion of the lunar eclipse, with right of transfer, to sons, and grandsons in succession and also with right to sell, mortgage, or make a gift of and with right of enjoyment as long as the moon and stars endure :—

Thus is made the gift of Chāmasamudra by him whose titles are Biru-dentembaraganda and Bhūvarāha. (Then follow the usual imprecatory verses with the signature of "Śrīchāmarāja.")

7.

On a stone in the tank bed to the west of Muttugada Hosūr in the Hobli of Magge.

Size 2' × 1'.

Modern Kannada characters.

1. . . . Siddhajinalaya.
2. Śānte-auveya basadi.
3. . . . bage mādisidanu.

Note.

One or two words in the first and the third line are illegible. It seems to record the construction of a basti in memory of Śānte Auve, a Jaina lady or nun.

On a stone standing at the entrance to Agrahāra, a village in the same hobli.

Size 5'-6" × 4'.

Modern Kannada characters.

(Lines 1—4 are effaced.)

5. śu 12 Manga
6. 10
7. raya navaru
8. putraru Nanjarāyapattana arasugaḷu Śrīkantharājayya maga . .
9. rāda Piriyaṛājayyadevaru Jangama
10. Lingannavaḍerayyarige ā-chandrārka yā-
11. gi naḍadu barali yendu Agrahāra
12. marpitavendu hēḷaḷu lingamudre-kalla sāsana
13. -ṛmake dūri alupidavara hēḍatiyanu
14. ge koṭṭavannu.

Note.

Lines 1 to 7 are entirely effaced owing to the peeling off of the upper layer of the stone, while a number of words in the rest of the lines are quite illegible. It seems to record the gift of the village, Agrahāra, to Linganna Vodeyar, a Lingayat priest by Piriyaṛājaya, son of Śrīkantharājaya, king of Nanjarāyapattana in Coorg. The date of the gift must necessarily be the 17th century.

9.

On a Viragal in front of the temple of Chōḷēśvara to the west of the tank in Hanugol in the same Hobli.

Size 2' × 1½'.

Modern Kannada characters.

1. svasti samasta-praśasti-sahitam 1z20 ra Vilambi sam-
2. vatsarada Vaiśākha-śu 8 Aruśālupatiya maga
3. rana-jayāspada biragalu Malabbhāriya ma-
4. ga sidu.

Translation.

Be it well. This is a viragal set up by the son of Malabbhāri in memory of the victory won (at the cost of life) by the son of Aruśālupati on the 8th lunar day of the white half of Vaiśākha in the year Vilambi, Śaka 1220.

10.

On another stone in front of the same temple.

Size 4-6" × 2-6".

Kannada characters of the Hoysala period.

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravé¹ trailōkya-nagarām-
bha-mūlastambhāya Śambhavé
2.
3.
4.
5.
6. Vinayāditya-bhūpālakam
7. Nṛsiṃhabhūpati
8. nṛipa-Nārasimhaṅge nijam² Nārasimha-nṛipa-rājya-śrī
9.
10.
11.
12.

13. rājya-lakshmiyam¹
14.
15.
16.
17.
18.
19.
20.
21.
22.
23. svasti samasta-bhuvanāśrayam śri-brithvi-vallabha-mahārājādhirāja-rāja-
paramēśvaram Dvārāvati-puravarādhitvaram Yadavaku-
24. lāmbara-dyumanī sarbbajña-chūḍāmaṇi male-rājarāja maleparojuganda
gandabhbēruṇḍa kadanaprūchandan asahāyusūtra Ēkāṅgavira Śanivā-
25. rasiddhi giridurggamalla chalaḍ-anka-Rāma uripakaṇṭhīrava Megarā-
rājya-nirmūlana Chōlarājya-pratishṭhāchārya Pāṇḍya-rājya-
samuddharana māsanka-pratā-
26. pa-chakravartti Hoysana-śri-Vira-Nārasimhadēvaru śrīmad-rājadhāni
Dōrasamudradolu sukha-saṅkatā-vinōdadim prithvi-rājyam-
27. geyyuttamire tatu-pāda-padmōpajivigalum svāmi-vañchakara-gaṇḍarum
Rāmakṛishṇa-pada-padmārādha-
28. karumappa śrīmanu-mahāpradhānam Pirumāl-dēva-dannāyakaru śaka-
varshada 1202 neya Vikrama-samvatsarada Śrāvana-śu-
29. ddha 11 Bra[ha]spati-vāradandu svasti samasta-prāśasti-sahitam śrīmat-
sarvva-naimasyada mahāgrahāram Bijjāḥpuravāda Hānūngala śri-
30. mahājananāgala kayyalu Sāmpādi Mañchanōpādhyara māsaderggada
keyyalu śrīmanu-mahā-pradhānam Pirumāledēva-dannāyakaru
31. ā-Hānūngala-Bailūganahallīya koḍagiya Jakanakattēya kelagana salage
yēṇṭu-koḷaganalum ā-Hānūngala teṅkana tākala kaiya
32. kereya kelagana māgiyāgidda mūru-salageyum yēṇṭu-koḷaga antu hatu-
salageyum* hadināru-koḷagada
33. yanu tatu-kālōchita kraya-dravyavanu sākalyavāgi ā-Pirumāledēva-dannā-
yakaru ā-mahājananāgale kōṭṭu
34. ā-mahājananāgala kayyalu sakshiya vāgi kraya-laksha-
ṇa-lakshitavāgi dhārā-pūrvvakavāgi kōṇḍu ā-kshētrada ā-Hā-
35. nūngala ayindra-paśchima-dakshīnōttara ā-kanapūjyayada makkaḷu
ā-chandrārkkā-sthāyiyāgi saluvantāgi ā-kshē-
36. travanu ā-Pirumāledēva-dannāyakaru dhārā-pūrvvakam māḍi kōṭṭaru yi-
dharmmakke ā-mahājananāgala naḍasuvaru
37. biṭṭi solage alivu anyāya olagāda ellā-terugeyannū ellā-bādheyanū pari-
harisi kōṭṭu sarvamānya-
38. vāgi naḍasikodnavaru ā-kshētravanu māḍuva kayyalu galige māra-maryā-
deyalu salahidayendu pariharisi
39. sarvamānyavāgi naḍasi kōṭṭaru endu maryādeyal ulḷa kasaruvaṇa biṭṭu-
vaṭṭa āruvaṇa mukhyavāgi vullā ā-Kāśiyalli
40. māḍista dharmmave saluvadu ā-gaḍḍegalindāda bhattāya suvarnāray
ellavanū hechchugeya bhāgeya ādan-
41. tahadanū tōṭadanōka-brahmādayadi naḍiyalki-tōṭada pbalavanu mattāva
biyavanū māḍade ā-kanā-
42. pūjya ayindra-paśchimakke ā-chandrārkkā-sthāyiyāgi naḍasuvaru sāmān-
yōyam dharmma-sotur nri-
43. paṇām kālē kālē pālaniyō bhavadbbih || sarvān ētān bhāvinah pārthivēndrān
bhūyō bhūyō yāchatē
44. Rāmachandrah¹ sva-dattām para-dattām vā yō harēta vasunddharām
shasṭi-varsha-sahasrāṇi viśṭbāyām
45. jāyate kriṇṇi¹ yi-dharmake ārum alivu anyāyavanu nenadaru gō-brāh-
maṇa-dēva-liṅgalige dōhane-
46. naḍavaru¹ yintappudakke ā-Hānūngalla śrīmad-asēsha-mahājananāgala
śrī-hastadoppavu śri Vop-
47. ṭēvsaram ā-Hānūngalla vūra mundana Pirumālasamudrada dharmma-
mam kela sa ā-Pirumāledēva-dannā-
48. yakaru māḍisida dharmma ||
49. māṅgala maha śrī śrī śrī ||

Note.

Lines 2 to 22 of the inscription containing a description of the genealogy of the Hoysala dynasty from Vinayāditya to Nārasimha are illegible. It is dated Śaka 1202 Vikrama, Thursday the 11th lunar day of the white half of the month of Śrāvaṇa, which corresponds to Thursday the 7th August A. D. 1280 when Nārasimha III called also Viranārasimha was ruling in Dvārasamudra, as stated in the inscription. It records the gift of a plot of land of the sowing capacity of 10 Saliges and 16 Koḷagas, in Hānugal, free of all taxes, by Mahāpradhāna Pirumāḷa-dēva Dānnāyaka, a general under the Hoysala King, Nārasimha III, to Sampādi Manchanōpadhyāya, after purchasing the same from the Mahājanas of Hānugal which was also called Bijjalāpura.

The one interesting point deserving of notice in the grant is the purchase of the plot of the land mentioned in the grant from the Mahājanas of the village. This implies that the land was the common property of the Mahājanas, *i.e.*, the inhabitants of the village instead of being the individual property of one or a few of the people. From this it can be safely inferred that the custom of owning land in common by all the villagers and of its joint cultivation was still prevalent during the period of the Hoysalas.

11.

Belur Taluk.

A copy of an inscription in the possession of Virappa Arasu in Bêlûr town.

1. svasti śrī-śaka-varsha 1573 neya Vijaya-sam-
2. vatsarada Māgha śuddha 10 miyallu śrīman-mahā-
3. manuvamśajēśvara Kāsyapa-gōtra Kanva . . . saka-
4. lōdāra viramaṇi Sōmarājayvurge arasu-
5. padamam koṭṭa Kauleburgada Gattada Ikkēriya
6. śrīman-mahā-maṇḍalēśvara-pratāpa Nandivālad-arasa
7. Nandinripālam Ādityēśvara-dēvara pratishṭheyam mādi-
8. Kalāleyemba puramam kaṭṭisidaru
9. idakke sākhigaḷu Hari-Hara-Brahma-ashta-dik-pālaka-navagra-
10. haṅgaḷu śrī śrī śrī.

Note.

The inscription is dated the 10th lunar day of the white half of Māgha in the cyclic year Vijaya, Śaka 1573 which corresponds to A. D. 1651. But A. D. 1651 was Khara, but not Vijaya. It records the formation of a village called Kalale and the setting up of the image of Ādityēśvara in a temple (of his own construction?) by Nandinripāla, an Arasu of Nandivāla, styled Mahāmaṇḍalēśvara of Kauleburga and Gattada Ikkēri; he is also stated here to have bestowed kingship (arasutana) on Viramaṇi Sōmarājaya of Manuvamśa and of Kāsyapagōtra.

12.

On a copper plate in the possession of Sindhuvali Nārayaṇachārya in Bêlûr.

Size 4" × 3".

Nāgara Characters.

1. samsthāna-Kollāpura Bāpū-
2. Sāhēb Bāhadaru chhatrapati.
3. Venkaṭēśa dēvāsanava.
4. bada sēva.

Note.

This is the service of a pedestal offered to God Venkaṭēśa by Bāpu Saheb Bahadur Chhatrapati of the state of Kolhāpur.

This plate seems to be the inscribed portion cut off from the pedestal of copper given to some temple of Venkaṭēśa for keeping the procession image on the pedestal.

13.

On a stone set up near the tank at the village Agasarahalli in the Belur hobli.

Size 6' × 2'-6".

Modern Kannada language and characters.

1. svasti śrī Lakshminārāyana-
2. dēvara pādavē gati śrī śrī.
3.
4. svasti samasta-prasasti-sahitaruv-
5. appa Hoysaḷa Vira-Nārasingadēvaru
6. Dōrasamudrada neleviḍinoḷu prithvi-rā-
7. jyam gaiyuttiddali svasti śrīmatu

8. Tagarenâda Sivasetti-mukhyarâda Punisa-
9. halliya Paramêśvaranâyakaru Śaka-varsha 1202
10. neya Pramâthi-samvatsarada Phâlguna āuddha 3 Ādiva-
11. radalu Pêlûru hiriya-dannâyakaru Male-
12. yanahalli Aravalliya sainasta-gavudugala kai-
13. yalu grāmada guttage siddhâyavannu parihâravâgi siddhâ-
14. ya ga 16 nu mĀnyavâgi prasiddha-simā-
15. samanvitavâda Agasarahalli
16. Settihalli eradanu ā Paramêśvara-dannâyakaru ā
17. satvasta gavudugala kayyalu ā eradu halli-
18. ya gaddegallige niru hāyuvantâgi vo-
19. daubadisi tat-kâlôchita-krayadravyavannu sâ-
20. kalyēna kottu dhārâ-pūrvakavâgi Kondi-Nāranāpu-
21. rada śrī Lakshminārāyanadēvara śrikāryakke ā-mari-
22. yādeyali ā gavudugallige ikkuva siddhāya
23. ga 16 nu ikki sandu bahantâgi ā Paramêśvaranāya-
24. karu ā gavudugala anumataadinda Lakshmi-
25. nārāyanadēvarige dhārâpūrvakam mādi kottaru śrī śrī

Note.

The inscription is dated Sunday the 3rd lunar day of the white half of Phâlguna in the year Pramâthi, Śaka 1202 corresponding to Sunday the 23rd of February A. D. 1281, when Nārasimha III was ruling in Dōrasamudra.

It records the purchase of the villages, Agasarahalli and Settarahalli by Paramêśvara-dannâyaka of Punisahalli for Gadyānas 16 from Hiriya Dannâyaka of Belur and all the Gavudas of Aravalli and gift of the same villages for the service of God Lakshminārāyana in the village Nāranāpura.

14.

On a stone kept leaning on the wall of the temple of Mallêśvara in the village, Keralûru, in the same Hobli:—

Size 4'6" × 1'6"

Modern Kannaḍa characters.

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē !
2. trailōkya-nagarārambha-mūlastamblāya Śambhavē !
3. svasti śrīmat-pratāpa-Hoyisana
4. Vira-Ballāladēvaru Dōrasamudra
5.
6. Maleyanāyakara maga Lenkabelu Horabamma
7. Gavudana turuvam golva huyalo. Gō-
8. vigāvudanu palaranu iridu sura-lōkaprāptan āda

Note.

This is a memorial stone raised in memory of the death of Gōvigaṇḍa in repelling some cow-lifters under the lead of Lenkabelu Horabamma Gaṇḍa, son of Maleyanāyaka, when Viraballāla of the Hoysala dynasty was ruling in Dōrasamudra.

15.

On a stone near the fence at the entrance of the same village.

Size 5' × 1'3"

Modern Kannaḍa characters.

1. Viśvāvasu-samva-
2. tsarada Māgha-ba
3. 5 lu Kāmaṇṇanu
4. Malleyadēvarige
5. samarpista tōṭa-

6. da bhûmî śubha-
7. m astu Malinâtha
8. śrî śrî

Note.

The inscription is imperfectly dated the fifth lunar day of the dark half of Māgha in the year, Viśvāvasu. It records the gift of some garden land for the service of God Malleyadēva by one, Kāmappa. A figure of the Dwarf-incarnation of Vishnu is also carved on the stone.

16.

On a stone set up at the entrance of the same village (Keralûru).

Size 4-0" × 1-9".

Modern Kannada characters.

1. Malinatha Ganādhipatyāya namah
2. śrî Malināthadēvara pādavē guti
3. śubham astu namaṣ tunga-śira-
4. ś-chumbi-chandra-chāmra-chāravē trailōkya-
5. nagarāramibha-mūla-stambhāya Śambha-
6. vē¹ Harēr līlā-Varāhasya dam-
7. shīrā-dandah sa pātu vah¹ Hēmādri-kalāśā
8. yatra dhātrî chhatra-śriyam dadhau¹ svasti śrî jayābhyu-
9. daya Śālivāhana śaka varsha 1573 nē sanda varta-
10. māna Khara-sampatsarada Chaitra śuddha¹ lu Bēlûra
11. mānya mahājanaru kūdi Beluhû-simeya Taga-
12. re-nāda Nalavatihallî Māvinahallîya Ma-
13. liṣettiya maga Sōmasettara maga Parva-
14. ta-settîge pāttanasettitanada dandigeun-
15. balige kōṭṭa bhû-dāna-dharmma-śāsanada kramaven-
16. tendare Tagarenāda volagulla Keragalûru emba
17. grāmavanu nimage sarvamānyavāgi kōṭṭevu ā-
18. grāmavanu nimma putra-pautra-pārapareya-
19. vāgi ā-chandrāka-sthāyiyāgi pūrvamari-
20. yādevannu kōṭṭukondu yidake saluva nidhi
21. nikshēpa jala taru pāshāna akshīni āgāmi
22. siddha sādhyangalemba ashta-bhōga-tēja-svāmyagala-
23. nu āgumādîkondu pūrvamari [yāde]yannu
24. naḍasikondu voppa-māḍîkondu sukhadali
25. anubhavisikondu bahodu Siddharahallîya
26. Hasanakana Sāhēbaru Kanālûra khānasā-
27. hēbara voppikeyinda māḍîda dharmma dēvarige sa-
28. labēku yendu grāmakke chatuṣ-simeya-

(Left side)

29. Ili kallu naṭṭu kōṭṭa dharmma
30. yidake āru tapidaru
31. Gangeyalli gōva kondu
32. hākida pāpa Makkeyalli
33. handiya tinda pāpa
34. sva-dattā dvigunam punya
35. parādattārupālana para-
36. dattāpahārēna sva-dattā
37. nishphalā bhavētu Ha-
38. sanakhana sāhēbaru
39. Khānasāhēbara voppita
40. Malinātha sarāṇu śrî

Note.

This inscription is dated the first lunar day of the white half of Chaitra in the cyclic year Khara, Śaka 1573 corresponding to Monday the 1st March 1652. It

records the grant of the village, Keragalûr (Keralûru) by the Mahâjanas (citizens) of Belûr to Parvata Setti, son of Sômasetti, and grand-son of Malisetti of Nalvati-halli and Mâvinahalli in Tagarenâdu in Beluhûru Sime for the maintenance of the weighing balance necessary for his *Pattanasettitana*, office of the head-man of the city, with the consent of Hassain Khan of Siddarahalli and of Khan Sahib of Kanâlûr. Then follows the description of the boundary of the village together with the usual imprecatory verses at the close.

The interest of the inscription lies in the fact that even so late as the 18th century citizens owning mânya land were in the habit of bestowing a portion of their mânya land on a wealthy and powerful man for the maintenance of weights and measures and for the exercise of some customary mercantile functions.

17.

On a stone set up in the temple of Îsvara to the south of the village Kôgôdu in the same Hobli.

Size 3' x 1'10"

Modern Kannada characters.

1.
2. dēvam prithvi-rājyam geyye . . . daṇṇāyaka
3. nāda samaradoḷ Kē-
4. tayyana Mādayya kondu sura-lô-
5. ka-prāptan āda^{||} jītēna labhyatē Lakumi
6. mritēnāpi surāṅganā kṣhāna-vidhvamsanē
7. kâyē kâ chintā maraṇē raṇē^{||} śrī śrī śrī

Note.

The first line and portions of the 2nd and 3rd lines are lost. The inscription seems to belong to the period of the Hoysaḷas. It records the death of Kētayana Mādayya (?) in a battle. It ends with a Sanskrit verse in praise of the glory of death in battle.

18.

On a stone set up near the same temple

Size 5' x 4'

Old Kannada characters

1. svasti śrī
2. Kôgôḍina sakala gāvunḍaḷum Chaḷukya Mativarmanam Rā-
3. jarājanam bariye Āṇḍarasan anujayyam sime
4. hariyaḷu Idugôḍina Sivara-gāvunḍan ilḍu Anuva-
5. baḷade kâdu Sivamā-sāyujyamam konḍam

Note.

The top portion of the stone containing the first line is cut off and lost. About three lines at the close are covered by a platform recently built. The inscription seems to record the death of Sivara Gāvunḍa of Idugôḍu in fighting against the brother of Āṇḍarasa, one of the followers of Râjarâja Mativarma of the Eastern Châlukyas (?), the husband of Ammangadēvi, sister of Râjâdhirâja-chôḷa while Mativarma himself was being chased out by the Gāvunḍas of Kôgôḍu.

Translation.

Be it well! while as well as all the Gāvunḍas of Kôgôḍu were chasing Râjarâja Mativarma (of the Eastern Châlukyas) and while the brother of Āṇḍarasa (a follower of Râjarâja) crossed the boundary and passed into the territory of Kôgôḍu, Sivara Gāvunḍa of Idugôḍu fought like Hanûmân against him, and dying attained identity with Śiva.

19.

At Dēvihalli in Halēbīd hobli, on a stone opposite to Kallēśvara temple.

Size 3-6" × 10"

Modern Kannaḍa characters

1. nannas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē¹ trailōkya-nagarā-
rambha-mūla-stambhāya
2. Sambhavē
3. śrī svastī samadhigata-paṇcha-mahā-śabda-mahā-ma-
4. ṇḍalēśvaram Dvārāvati-puravarādhiśvaram Yādava-kulām-
5. bara-dyumanī samyakta-chūdāmaṇi maleparo-
6. lgaṇḍādy-anēka-nāmāvali-samālaṅkṛitar appa śrīmat-Tri-
7. bhuvanāmalla-Ereyaṅga-Hoysala-Dēvar tat-pāda-pa-
8. dmōpaḷvigalappa svastī samasta-rājya-bhara-nirūpita-mahāmātya-
9. padavi-virājamāna-mānōnnata-prabhu-mantrōtsāha-śakti-tra-
10. ya-sampannar appa śrīman mahā-pradhāna-Manaveggaḍe-
11. Kunda-mārāyar Mayse-nāḍa Tāvareyakereyanubha-
12. ya-sāmyadinē āluttam irala Saka-varshaṁ 1015 neya Śrī-
13. mukha-samvatsarada Chaitra-su 15 Sōmavāradanda kannegere-
14. yam kaṭṭisi Śivālayavan ettisi Mendēśvaradēvara pū-
15. je-nivēdyakkam Hosagereya modalēriyalu biṭṭa galde sala-
16. ge āru mūlasthāna-Kalidēvarge Māvinakereya-aḍḍe-
17. riya kelage biṭṭa galde mūru intī-dharmamam
18. pratipālisuvargge punyam ent endage Gange Vāraṇāsi
19. Prayāge Kurukshētradalū sāsirva Brāhmaṇargge saha-
20. sra-kavileya dāna-māḍida phaḷam akku intī-dharmamamam
21. kededavarū adhōgatiyim Rauravaman eyduvarū
22. sva-dattam para-dattam vā yō harēta vasundharām shashṭir va-
23. rsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ.

Note.

The inscription is dated Monday the 15th lunar day of the white half of Chaitra in the cyclic year Śrīmuka, Śaka 1015 corresponding to Monday the 3rd April of A. D. 1094, when Tribhuvanāmalla Ereyaṅga Hoysala was ruling in Dvārāvati (Halēbīd). On this date Manaveggaḍe Kundamārāya, Mahāmātya and Mahāpradhāna to King Ereyaṅga, and having Tāvarekere in Mayse-nāḍu under his rule, caused a new tank together with a Śiva temple to be constructed and made a grant of a field of the sowing capacity of 6 salages under Hosagere to the temple for food offering to Mandēśvara and of a plot of land of the sowing capacity of 3 salages under Māvinakere for the service of God Kalidēva. The inscription ends with the usual imprecation.

20.

On a stone lying on the way to Hagare from Meḡasinammāna-moraḍi in the same village Dēvihalli

Size 2'10" × 1'6".

Modern Kannaḍa characters.

1. Śrīmatu-Pramādi-sam-
2. vatsarada Chayitra-su
3. 5 lu Śāntidēvar
4. śiāya Mallēdēvarū
5. kaṭṭisida maṇṭapa
6. Śivanē gati maṅgaḷa
7. śrī śrī śrī

Note.

The inscription is imperfectly dated the 5th lunar day of the white half of Chaitra in the year Pramādi and it records the construction on that date of a maṇṭapa by Mallēdēva, disciple of Śāntadēva.

A copy of the copperplate inscription in the possession of Rāmayya, schoolmaster at Dēvihālli.

namas tanga-śiraś-ehumbi-chandra-chāmara-chāravē | tralōkya-nagarārambha-
mūlastambhāya Śambhavē | svasti śrī Vijaya-samvatsarada Mārgaśira ba 5 lu
Bēlūra Krishnappanāyakara ālikeyalli namunage umbaliyāgi salluttiruva
Māvinahalliyalli kērage pūrvada kade yiruva beddale bhūmiyanu Siddhayanu
māḍuva Hālugaddeyanu namina pūrvada pitāmaha Rāchayyagaḷu ettisida Sōmē-
dēvara pūjōpahāra modalāda angabhōga-rangabhōgake-saluvantāgi Tammaḍi
Basavaśaranara Kniyalu namina kiriyatamma Sōvayyana anumatyadin Nāga-
nagaḷu dhāreyaṇ ereḍu koṭṭudu ārobbaru taḍe-māḍidaru kulake horagu mahā-nara-
kake ilivaru adhō-gatige hōguvaru Sōmanāthadēvara pādavē śaraṇu svadatta
dviguṇā punya parādattānu-pālanam parādattāpahāreṇa sva datta nishphalam
bhavēttu | sūrya-chandrāḍigaḷu idakke śākshi sēnabōva Lingaṇṇana likhita

Note.

The grant is imperfectly dated the 5th lunar day of the dark half of Mārgaśira in the cyclic year Vijaya. It records the gift of a wet field called Hālugadde by Nāgaṇṇa for the service of god Sōmadēva set up by Rāchayya, his grandfather, when Krishnappa Nāyaka was ruling over Bēlūr. With the consent of his younger brother, Sōvayya, Nāgaṇṇa entrusted the field to Tammaḍi Basavaśaraṇa, authorising him to conduct the service.

22.

On three pieces of stone on a mound on the way leading from Ranganātha-
betṭa near the village Kondigrāma to Chaṭṭanahalli in the same hobli.

Modern Kannaḍa characters.

First piece.

1. svasti prithuvivallabha-mahārājādhirājam paramēśvaram parama-bhaṭṭā-
2. rakam Satyāśraya-kula-tīlakam Chālukyābharanam śrīmat-Tribhuvanama-

Second piece.

3. l-gaṇḍādy-anēka-nāmāvali-samālankritar appa śrīmat-Tribhuvana-
4. Poyśala-dēvaru Gangavāḍi Tombhattaru-sāyiramam ēkama-
5. tadin rājyam geyyuttam ire tat-pāda-paḍumōpajivi sa-
6. madhigata-paṇcha-mahā-śabda mahāsāmanta
7. kulake kanta Gaṅga-kula-kamala-mārttaṇḍam parama-
8. dīnānātha-jana-kalpavriksha āśrita-jana-chintāmaṇi
9. aṅkada-kala int initakkam atiprapayi saka-varsha
10. 14 Vikrama-samvatsaradalu biṭṭa dattī mūla-sthānakke biṭṭa galde.

Third piece.

11. gaṇḍuga ondu mattalu beddale Koṇḍiya dēvālyake galde mū-
12. gaṇḍuga kēroyōḷage beddaley ondu mattalu mūlastānake
13. diya dēvālakke koṭṭa nelavāḷge ko-
14. tṭa artha modalu 150 vriddhi-sahitam mūnūru
15. sva-dattam para-dattam vā yō harēti vasundharā

Note.

The inscription on the first piece of stone contains the well known titles of Chālukya kings: Prithivi-Vallabha-Mahārājādhirāja, Rājaparamēśvara, Satyāśraya-kulatilaka and Chālukyābharana. The name of the particular Chālukya king is lost. Whether this inscription has any connection with the inscriptions on the other pieces of stone is not known.

The inscription on the second piece of stone records gift of some plot of land by a chief of the Ganga dynasty under the feudal sovereignty of Tribhuvana Poyśala (A. D. 1040 ?) to a temple in Koṇḍi. The name of the Ganga chief is lost.

The inscription on the third piece of stone mentions the extent of the land granted and also the amount of money grant made at the time.

23.

On a stone lying buried in front of a Śiva temple in the same village Konḍi.

Modern Kannada characters.

1. jiteṇa labhyatē lakṣmi nṛitēnāpi surāṅganā kṣhaṇa-
2. vidhvamsanē kāyē kā chintā maraṇē ranē || tanutē
3. Chālukyānvayajō nripaḥ |
4. guṇa-sampannar appa sarvva-namasyam āgi ayavattirvvara
5. bhara-
6. na Pemnāḍidēvaṃ Sōḍalāpurada rakshipanna Virā-
7. rapparu ṇṇadim sāgara ttat-pāda-padmōpajivi
8. Saka-varsha 1143 neya Vikrama-samvatsara-
9. da Chaitra-ba 3 Bu. lu Handalahala dāriya kūde
10. āntadalli Ganga Hariṭana naga Kasavanu homba-
11. yalinge maraldude dechchaltiyade halamba-
12. ram kondu gellagonḍu suraloka-prāptan āda |

Note.

This is a memorial stone raised in memory of the death of Kasava, son of Ganga Hariṭa, in repelling the attack made by Virappa and his followers for plundering a village, on the road to Handalahala, when Pemnāḍidēva, Virappa's feudal lord, was in charge of Sōḍalāpura under the feudal sovereignty of Chālukya king whose name is lost here. The inscription is dated Wednesday the 3rd lunar day of the dark half of Chaitra in the year Vikrama, Śaka 1143 corresponding to Thursday (not Wednesday?) the 31st of March, A. D. 1221. The inscription begins with a Sanskrit verse in praise of death in battle field: The victorious win the hand of Lakshmi, while the dead get a celestial nymph; the body being liable to death at any moment, what is the use of fearing death in battle?

24.

On the pedestal of the image of Ranganātha on the hill near the same village.

1. Īśvara-samvatsaradalu Bālabhōjanu
2. Sasikirtigala kaṇṇhadolu
3. śrīmad-vigrahava māḍidam |

Note.

The inscription is in modern Kannada characters and is imperfectly dated in the cyclic year, Īśvara. It records the formation of the image (of Ranganātha) by one, Bālabhōja under the orders of Sasikirti.

25

Ghaṭṭadahalli grant of the Vijayanagar King Harihara of the year Śaka 1308 in the possession of Jōḍidār Chennappaya in Ghaṭṭadahalli in the same Hobli. (No. 148 of Belur Taluk Revised.)

3 Plates.

(Nāgari characters. Varāha seal.)

I (b)

1. śrī-Gaṇādhīpatayē namaḥ | avighṇam astu namaḥ tūṅga-śira-
2. ś-chumbi-chandra-chāmara-chāravē | trilōkya-nagarārambha-mūla-
3. stambhāya Sambhavē | Gajānanō vijayatē danta-kōṭim dadhāti
4. yaḥ | grāmān Harihara-prāptān likhitum lēkhinim iya || pātra-
5. sāt kartukāmēbhyō dharām dātum ivōddharan akūpārasya
6. pārād vaḥ sa pāyād ādisūkarah || trilōki-bhartrāpi Tripura-
7. jayinā mūrdhanī dhṛitah sudhābhūh kurvānah sura-parishadām pārapa-

8. Harēr vāmam chakshur hata-kamala-rōchir nija-ruchā pramōdam yushmā-
kam
9. prathavatu nikāmam Himakarāḥ Kalāvatas tasya kulē Yayātē-
r udabhūd Yādūḥ tad-ādi tat-kulē lōkē-khyātam āsit tad-ākhyayā !
10. ślāghyē tasmān Yādōr vamsē sañjātas Saṅgamēśvarāḥ saṅgamāḥ Śrī-Sa-
rasvatyōr abhūd yatrāti-durlabhāḥ ākarād guna-ratnānām tasmāt śrī-
11. Saṅgamēśvarāt ! pārijāta ivāmbhōdhēr udabhūd Bukka-bhūpatih ! Gau-
12. ri kumārām alabhata Bukka-mahīpān mahēśvarat tasmāt ślāghyam
13. yasyāpratihata-śaktēr Gajainukha- sambhūtir agratō jātā ! pitā sa-
14. tām hi rakshāyai śikshāyai chāsatām nripāḥ jātām Hariharāmśam tam nā-
15. mnā Hariharām vyadhāt yach-ehhvēta-ehhatra-śitāmśāv uditē tāpa-
16. hāriṇi ! saṅkuchantī ātapatrāṇi śatapatrāṇi vairiṇām ! rakshati
17. kshām Harihara-kshināpatau sambhritāyudhāḥ mahābhavēshu dikshāntē
18. śrōtriya na tu śātravāḥ ! āsīd rāja-śrōmanir Haribarō ni-
19. ssīma-bhūmi-pradō śrīmān bhāgya-dayā-nidhir dvijavarān santarpayann
20. anvakam
21. grāmair ishṭa-dhanair mahāmāni-mukhaiḥ anyānganā-sōcarāḥ Saurā-
22. shtrāṅga-Kāṅga-Vaṅga-Yavanān samrakshayau bhittitah ! rājādhirājam
23. yam prābhuḥ śrī-rāja-paramēśvaram ! bhāshātīlāṅghi-bhūpāla-bhujāṅgānām
24. khagēśvaram ! trirājabhujagām dhīram para-rāja-bhayaṅkaram ! Hindurā-
25. (II a) ya-suratrāṇam iti tam vidushōnīsam ! Vijayanagari-nāmyām
26. rājadhānyām mahīpatih pitryē sinhāsane svīyē kṛitāsana-
27. parigrahāḥ śrī-śakābdē vasu-vyōma-vahnindu-ganitē sati
28. Krōdhanābdē Nabhō-māsē Paurṇamyām Saumya-vāsarē ! Tungā-Pam-
29. pā-Virūpāksha-sannidhau sa mahīpatih ! Sōmōparāge
30. mahati puṇya-kālodayē sati ! śrīmād-Hoysala-rājyāṅkē
31. śrī-Sīgēnādu-simanū grāmam Ghaṭṭadahaḥṭi samākhyā-
32. sōbhitam-dhruvam ! sarvajña-śrī-Hariharamahārājapurākhyā-
33. yā ! nidhi-nikshēpa-sallī-pāshāṇāgāmi-sādhyakam ! siddhā-
34. kshinī-yutam chāshṭa-bhōga-sāmyādi-saṅkulam ! hiraṇyōdaka-
35. dhārābhīr ddakshinā-sahitam mudā ! agrahāram imam sarva-
36. mānyam ā-chandra-tārakam ! nānā-gōtra-prasūtēbhyō vidvadbhyō
37. vidushām nidhiḥ ! nānā-sūtrōktam āchāram ācharadbhyaḥ sva-ka-
38. rmabhiḥ ! vēda-sāstra-pravinēbhyah kuśalēbhyah kalāsu cha
39. shaṭ-karma-niratēbhyah cha śāntēbhyah sādaram mudā prādād Ha-
40. riharō rājā putra-pautrābhībhūtayē tatra vrittimatām gō-
41. tra-śākhā-nāmāni likhyatē ! Tariyakala Bhānubhaṭṭa-suta-
42. Daśagranthi Virūpākshabhaṭṭasyaika vṛttih ! Seṭṭiyakereya Arasapa-
43. suta Vārasūra Dandapasyaika vṛttih Sāveya Basavābhaṭṭa-
44. suta-Avadhāni Kallināthabhaṭṭasyaika vṛttih Arasikere
45. Āpannakramita-suta-Avadhāni Dēvanasyaika vṛttih
46. atra bahvrichās chatvāra ētē ! Rēcham Nārāyaṇapura Sadāsi-
47. va-suta Vishṇukramitasyaika vṛttih Māvanūra Mañchibhaṭṭasya
48. Haryapa-suta Haryapasyaika vṛttih ētau dvau yājushaul shad
49. ētē Vasishtāḥ Bāchehalli Mādhava Paṭṭavardhana-suta Vēda-
50. mūrti Rāmakrishṇabhaṭṭasyaika vṛttih ! Maddūra Kapilātīrtha-
51. vāsī-Chandapa-suta-Rudrabhaṭṭasyaika vṛttih ! Nirugunda

(II b).

53. Satyānanda-Kēśavaprabhu-suta-Allālabhaṭṭasyaika vṛttih ! Ma-
54. leyāla Arasikere Rāmēśvarabhaṭṭa-suta Rāmānasyaika vṛttih
55. atraitē chatvārō bahvrichāḥ ! Bānūra Sarvajña Vishṇukramita-
56. sūtānantakramitasyaika vṛttih ! Dōranahālu Narasiṁhapra-
57. bhu-suta- Pōchanārādhyaśyaika vṛttih Kūdālūru Dēvanadikshi-
58. ta-suta-Malidēva-sarasvatēr ēkā vṛttih ! Basaruvāla Nara-
59. simhabhaṭṭa-suta-Basavidēva-kramitasyaika vṛttih ! Hiriyaṁā-
60. dhavapura Rāmanāthabhaṭṭa-suta Holeyamādhavabhaṭṭasyaika vṛttih !
61. pañchaitē yājushāḥ ! Seṭṭikere Sāmasakhi Ārādhyadēvārya-suta.
62. Kōṭisaṅkaradēvasyaika vṛttih ! dasaitē Kāśyapāḥ ! Kikkēri A-
63. vadhāni Gaurapa-suta-Amānisasvārcha-Nāgānasyaika vṛttih ! Ni-
64. rugunda Gārgya Apadēvabhaṭṭa-suta-Nāgadēvabhaṭṭa-syaika vṛttih !
65. Madhusūdanapura Gōpālabhaṭṭa-suta-Vishṇubhaṭṭasyaika vṛttih ! ē-

66. tau dvau yājushan! traya-ētē Bhāradvājah! Ammele Narasimha bhāṭṭa-
suta Svā-
67. reha-Gōpālabhāṭṭasyaika vṛttih Vadugūru Vāmanabhāṭṭa-suta. yājusha.
68. Nārāyaṇabhāṭṭasyaika vṛttih, ētau dvau Jāmadagnāvatṣau, 1 Hiriya-
69. Ballālapura Vēdābharaga-Apaṇa-suta-Bahvricha-Mallakramitasyaika-
70. Vṛttih, Nūrugunda Dēvanakramita-suta-yājusha-Rāmanāthabhāṭṭasyaika
71. Vṛttih, 1 etau Viśvāmitra Agunda Tipannabhāṭṭa-suta-Maṇabhārga-
72. va Svāreha-Bhānubhāṭṭasyaika vṛttih Agunda Kāmadēvakramita-suta-Vi-
73. shṇuvridha-Svāreha-Amānisa-Lakṣaṇasyaika vṛttih Madhusūdanapura
74. Yōgisvarabhāṭṭa-suta-Harita-Svāreha-Sāyibhāṭṭasyaika vṛttih Sō-
75. manāthapura-śrīmad-Ārādhyā-Sāraṅgapānidēva-suta-Rāthitara-
76. gōtra-yājusha-Vēdānti-Narasimhabhāṭṭasyaika vṛttih Maṇḍra Ho-
77. neyanahalli Gaṅgādharadēva-suta-Vadhūla-yājusha-Śrīdhara-
78. dēvasyaika vṛttih 1 Kundugōla Lakṣmīnārāyaṇadikṣita-suta-
79. Gautama-yājusha-Vīraṇārāyaṇadikṣitasyaika vṛttih Āta-

III (a)

80. kūra Varadabhāṭṭa-suta Kauśika-yājusha-adhvaryuḥ Śrīpati-dikṣi-
81. tasyaika 1 vṛttih Kikēri Sāyibhāṭṭa-suta-Ātrēya-sāma-sākhi-
82. Mēdhatṛi-Mādhavabhāṭṭasyaika vṛttih 1 Kannatūra Allāla-kramita-
83. suta Parāśara-Kāṇva-sākhi-Srīraṅgabhāṭṭasyaika vṛttih 1 ēvaṃ dvā-
84. trimśad-vṛttayah 1 śīma-chihṇāni dēśabhiśchaya likhyantē 1 i-Sarva-
85. jña-Hariharanabharāyapuravāda Ghaṭṭadahallīya chatuḥ-sūneya
86. vivara 1 lāṣṇyadalu Bēṭeyakōṭeya horagaṇa beṇachigalu-mo-
87. radi 1 mūdalu Sāṇeyahallīya teṅkaṇḍa ilḍu banda sāgara mēre 1
88. āgnēyadalu ābalakaṭṭe 1 teṅkalu Siddhanagōpeya huṇaseyindam
89. badaga nairityadalu sālū huṇaseya agaḷina addagaṭṭe 1 badaga-
90. lu Dēvanakereyindam banda Bēṭeya kōṭeyim teṅkalu 1 intī-chatuḥ-
91. śimeḷ śātrunāpi kṛitō dharmah pālantiyah prayatnataḥ 1 śātrur ēva
92. hi-śātrus syād dharmas śātrur na kasya chit 1 sva-dattām para-dattām vā
yō harēta
93. vasundharām! shashti varsha-sahasrāṇi viśvāyām jāyatē krimih!
ēkaiva
94. bhagint lōkē sarvēśham ēva bhūbhujām! na bhōgyā na kara-grāhvā vipra-
95. dattā vasundharā! na visham vishamity āhuḥ brahma-svaṇi visham
uchyatē
96. visham ekākinam hanti brahma-svaṇi putra-pautrakam! dāna-pālanayōr
madhyē dā-
97. nāch chhrēyōnupālanaṃ! dānāt svargam avāpnōti pālanaḥ achyutam
padam!
98. Śrī-Virūpākṣa.

Note.

The grant seems to be spurious, since the details of the date do not work out properly. The cyclic year Krōdhana coincided with A. D. 1385, but not with A. D. 1386. Again the 15th lunar day of the white half of Śrāvaṇa, A. D. 1385 coincided with Saturday the 22nd July, but not with Wednesday as stated in the grant. Likewise the 15th lunar day of Śrāvaṇa, A. D. 1386 corresponded to Friday the 10th August, but not with Wednesday.

TRANSLATION.

Salutation to Gaṇādhīpati. Salutation to Sāmbhu (as in other inscriptions.)

Victorious is the elephant-faced god who bears the edge of his tusk as if to write down with it the villages obtained (by the Brahmans) from Harihara. May you be protected by the First Boar (the Boar incarnation of Vishṇu) who raised the earth from the ocean as if to hand it over to those who are desirous to make a charitable distribution of it.

May you be pleased by the moon who is borne on his head by Śiva the conqueror of the three cities, who feeds the assembly of the celestials with his nectar, and who, surpassing the brilliance of the lotus flowers, formed the left eye of Vishṇu. In the lunar race there was born Yayāti, in whose family there was born Yadu, with

whom the dynasty of the Yadus originated after his own name. In the family of Yadu there was born Sangamēśvara in whom the goddesses of wealth and learning found a happy protector. From him there came King Bukka, like a Parijata flower from the ocean. Queen Gauri bore to Bukka a son called Harihara, as Pārvati bore to Kuṃāra to Śambhu. When the moon that is the white umbrella of Harihara was unfurled, the lotus-flowers that are the umbrellas of all hostile kings were closed. When Harihara was ruling over the earth, it was only priests that engaged themselves with their instruments in the sacrificial fields, but not enemies in battle-fields.

There was Harihara, the crest gem of Kings, pleased to grant villages wealth and gems to Brahmans without limit, regarding others' women as his sisters, and ever ready to protect his people from the inroads of the army of the Kings of Saurāshtras, Anga, Vanga, Kalinga and the Yavanas. His titles were Rājādhirāja, Rājaparamēśvara, Bhāshātilaṅgh-bhūpāla-bhujanga-garuda (smiter of those who broke their promises), Conqueror of three famous Kings, and Hindurāya-suratrāṇa, a Sultan of the Hindu Kings.

Seated on his ancestral throne, he granted the village of Ghaṭṭadahalli in the Śaka year 1308 the cyclic year Krōdhana on Wednesday the 15th lunar day of the white half of Śrāvaṇa with a lunar eclipse, on the bank of the Tunga and in the presence of god Virūpāksha to Brahmans of various gōtras. Then follows a list of names of the Brahmans.

26.

On a stone in the field of Mariyanna in Hulakere in the same Hobli.

Size 3. 3" × 1. 6"

Modern Kannada Characters.

1. nannas tunga-śiraś-chumbi-chandra-chāmara-chārave trailō-
2. kya-nagarāmbha-mūlastambhāya Sambhavo¹¹
3. svasti śrīmat-pratāpachakravarti prithvivallabha-mahārā-
4. jādhirāja-paramēśvara Dvārāvati-pura-varādhi-
5. śvaram Yādava-kulāmbara-dyumaṇi samya-
6. kta-chūdāmaṇi malerājarāja malapa-
7. roḷugaṇḍa gaṇḍabbērūṇḍa kadanaprachanḍa aśa-
8. hāya-sūraṇa ēkāṅga-vīra śanivārasiddhi giridu-
9. rggamalla chalaḍaṅkarāma niśsaṅka-pratāpachakravartti
10. Hoysaḷa-bhūja-bala-Vīra-Nārasimhadēvaṃ śrīma-
11. d-rājadhāni Dōrasamudraḍoḷu sukha-saṅkathā-vinō-
12. dadim prithvi-rājyaṃ geyuttavirḍḍu saka-varuṣa
13. 1148 neya Vyaya-samvatsarada Bhādrapada-śu
14. Pāḍiva-Sōma-vāradanda śrī-Amṛitaliṅgadēva-
15. ra pādārādhakar appa Nilakanṭhapāṇḍitara maganu.
16. Lehaka-heggade Mañchayya Ballagi-nāḍa mōva-
17. ttara. Raṇakegaṭṭada Mādigauḍa tanna taṇma-
18. na maga Ballayya sanmatavāgi uḍugare-saḥi-
19. ta gadyāṇa badineṇṭa koṇḍu kāreya maṇ-
20. nu salage 7 māvinamanna salage em-
21. ḍu 2 kummari salage ondu 1 antu salage ha-
22. tta 10 śrīmad Ādi-Guṇinēśvara-Viśvanāthadēva-
23. rige Lehaka Mañchayya chandrārka-tārambaram
24. saluvantāgi dhārā-pūrvvakam geydu Sarbba-rāsi-gu-
25. rugaliḡe sarbba-bādhā-parihāravāgi piṇḍādā-
26. navāgi koṭṭaru

Note.

The inscription is dated Śaka 1148, Vyaya Bhādrapada Śuddha Pāḍiva Sōmavāra which corresponds to Tuesday (not Monday) the 25th of August of A. D. 1226, when Nārasimha II of the Hoysaḷa dynasty and possessed of Pratāpachakravarti and other titles mentioned in the inscription was ruling in Dōrasamudra. On this day Mādigauḍa and Ballayya, son of Mādigauḍa's brother, natives of Raṇakegaṭṭa in

Ballaginādu-mōvattu received 18 gadyānas together with some presentations from Lebaka-heggade Manahayya, son of Nilakanṭhapandita, devoted to the worship of god Amṛitalinga, towards the price of the three plots of land of the sowing capacity of ten salages in all and caused the land to be granted, free of all taxes to Sarvarāsi Guru for the worship of Gods Gummēśvara and Viśvanāthadēva.

27.

At the same village, on a stone slab near a tank (pond).

Size 2' x 3' 9"

Modern Kannaḍa characters.

1. namas tunga-sīras-chumbi-chandra-chāmara-chāravē 1 trailōkya-nagarā-
rambha-mūlastambhāya Śambhavē ||
2. ēdhatām amarāṇika-maulinām manī-maṇḍanaṁ jaganti pātum Iśāna-
śasanam Viśvavēdinah saura-
3. bhāpām bhartrā rasānām ālambanēna rūpānām āśrayēna sparśanām
āvāsēna śa-
4. bdānām samavāyēnā dinānām ādhārēna rajantnām alaṅkaranēna samvidām
ādhārēna
5. sya Puraviḷayinah sakaḷa-lōka-paripālanaparām aparām iva mūrti
6. rṁmandalākṛiṣṭha-kōḍanda-maṇḍalōddīna-sīlīnukha
7. tarāṇi-sarāṇi-

Note

The inscription is so incomplete that nothing is known of its subject matter. The first verse in praise of Śambhu is well known as it appears at the commencement of a number of inscriptions of the Hoysaḷa, Vijayanagar and other kings. The second verse and the prose that follows it are peculiar to this inscription and are not met with anywhere else.

Translation.

Salutation to Śambhu whose head is brilliant with the fly-fan like crescent and who is the supporting pillar of the city made up of the three worlds.

May the imperial Command of the omniscient (Viśvavēdin), which is a gem-like ornament on the head of the troop of celestials, be victorious, so that he may continue to maintain the world. By him who is the lord of fragrance, the support of the essence of liquids, the shelter of colour and form, the abode of touch, the embodiment of sounds, the abode of days, and the ornament of nights, and who appears to have taken a second form of Śiva (the conqueror of the three cities) with a view to protect the worlds, and who, with his arrows shot from his bow drawn so as to give it a circular form

28.

On a ruined well on the elevated plain about two miles off from the village Mattigaṭṭa in the same Hobli.

Size 4' x 3'

Modern Kannaḍa characters.

1. svasti Śrīmukha-samva-
2. tsarada Mārgaśira-
3. māsada sudda tadige
4. Maṅgaḷa-vāradala Sā-
5. vanōja māḍida ka-
6. llukolada dharma
7. śrī śrī śrī
8. śrī-Rāmōja (in Grantha characters)

Note.

The inscription is imperfectly dated Tuesday the third lunar day of the white half of Mārgaśīra of the cyclic year Śrīmukha. It records the construction of the well by one Rāmōja. The inscription ends with the signature Rāmōja in Grantha characters.

29.

On the eastern and northern sides of a stone pillar inside the deserted Śiva temple in front of the tank of the same village (Mattigatta).

Size 1'6" × 1'3".

Modern Kannada letters.

- (East) 1. Dīkshitarā Nāganna kayya-
 2. lu Mattikattada Sōmagau-
 3. danu tanna vritti-bhūmiy-ādi-
 4. āgi patra-sālava konḍu honnu-
 5. vanum baḍḍiyanum kottanu kotta-
 6. de ā-Nāganna patra-kottudendu
 7. ā-patravidadāmsāpātra-an
 8. tu madarasāke Mattikattada mahā-
 9. jānagaḷu prajegaḷum Sōma-
 (North) 10. nāthaḷ

Note.

The inscription is not dated. It is an interesting record of the relation that existed between the creditor and the debtor during the period of the Hoysalas to which it can be assigned. The meaning is that Sōmagauḍa, a native of Mattigatta borrowed some money from Dīkshita Nāganna pledging his *vritti* land and that when he demanded the document of the loan on repaying the debt together with interest Nāganna did not return it. Hence in the presence of the Mahājanas of the village the discharge of the debt was herein inscribed. The name of the engraver was Sōmanātha.

30.

On a Viragal in front of the Śiva temple now in ruins by the side of the tank in the same village.

Size 8' × 1'6".

(The top is gone.)

1. llāla-rājya Sōdandu
 2. raṇa-raṅga-śūra Mattikattada Kētaga-
 3. vuḍana Bammaya huyalalu
 4. kāḍi lōkake
 5. manga mahā śrī śrī.

Note.

The inscription records the death in a battle-field of Bammaya, son of Kētagaṇḍa, while Ballāla was ruling over the earth.

31.

On a stone lying near a well in the Anrita Mahal pasturage to the east of the village, Kanakēnahalli in the same hobli.

Nāgara characters.

1. svasti śrīman mahāmaṇḍalēśvara ari-rāya-
 2. vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa
 3. śrī kumāra Vira-Harihararāyaru
 4. rājyavan Aluvandu Keriyaḥṭara Sō-
 5. vaḥṭaru Dēvarabṭaru Nugga-
 6. vadhānigaḷu

7. su 15 Sô dalu datti-
8. yâgi kotta mânyada bhûmi âro-
9. bbaru tadedavaru narakakk ilivaru

Note.

The inscription is imperfectly dated and part of the date is also lost. As Harihara (II ?) of Vijayanagar is mentioned, it may be assigned to the 14th century. As parts of the lines 6 & 7 are effaced, the name of the grantee is lost. It records the gift of some land (not mentioned) by Sôvabhaṭṭa son of Keriyaabhaṭṭa, Dévara-bhaṭṭa and Nuggâvadhâni.

32.

At Siddâpura, in the same hobli on a stone opposite to Virabhadra temple.

Size 2'-9" x 1'-6".

Modern Kannada characters.

1. namas tuṅga-śiraś-chumbi-chandra-châmarâ-châravê' trailôkya-nagarâram-
2. bha-mûlastambhâya Saṁbhavê svasti śrî-jayâbhyudaya
3. saka-varuṣam 1207 neya Pârthiva-samvatsarada Bhâdrapada-ba-
4. hula 10 Âdivâradandu svasti samasta-prasasti-sahita-śrî-Hoyi-
5. saṅarâya bhuja-bala-pratâpa-chakravartti śrî-Vira-Narasimhadêvarasaru
Dôrasamu-
6. dra-nagariyalu sukha-saṅkathâ-vinôdadimda râjyam geyyuttiha samaya-
dalu
7. śrîmad-anâdiy-agrahâram śrî-Pâñchajanyapura śrîmad-asêsha-
mahâ-ja
8. naṅgaḷu śrîmatu-Huliyageṛeya śrî-Sômanâthadêvara kshêtra-vâsigaḷu-
mappa.
9. Purâṇada Mâyidêvapanditara śrî-pâdada kârunya sisu sakala-nêma-
sampanna-
10. romappa śrî-Sivarâtreya Mâyidêvange yi Mayisenâda Mâdêviya-halliya
pravishṭa-
11. Sômânde Raṅga-âḷu volagâda
chatus-sime-
12. yanu hâgada baḷla vritti guttage
pindâdâṇavâ-
13. gi siddhâya modalu varuṣa Byaya Sarvvajitu-
samvatsaradalu
14. Pushya-mâsada pâdârchehaneya siddhâya
gadyâṇam mû-
15. ru Sarvvadhâri-samvatsaradalu yalu gadyâṇam
âru â-
16. mariyâdeyim kuḍutta baharu bhaṇḍi-mili-
tappu-ki-
17. rukula-aḷivu-anyâya-volagâda hâni illade avanu A-
mahâ-janangaḷu pa-
18. riharisi koḍuvaru intidake â-asêsha-mahâjanâṅalanumatyadim bareda
sênaḷôva A-
19. kkaṇṇa maga Gôvaṇṇana baraha Pâñchajanyapura śivam astu suṅkada
vrittiman-
20. ta-Mâdaṇṇaṅgaḷige gadyâṇa mûṛanu koṇḍu dhârâ-pûrvvakavâgi koṇḍa
adakeya tōta
21. mara 210 â-pravishṭa sahita Pârthiva-samvatsarada
Kârttika-su 1 Sô sakala-gu-
22. ṇa-sampannarappa śrî-Sivarâtri-Mâyidêvarasaṅge avara karuṇada
makkaḷu Bayichanna . .
23. ṇa-Ankaṇṇanavaru pûrvvâdiyulla yathâprâptavaha
Hoṇajana-Bayira-
24. geṇeyim teṅkalulla Anantasetti iha mano vondu Sabaliḷa Malleyau
iha ma-

25. ne Allāḷadēvan iba mane vundu Mālegāra Basavayyana mane vundu intī-
nālku-mane-
26. gāda chatuṣ-simeya nivēsanavanu ā-chandrārka-tāraṇa-baraṇa salu-
vantāgi ta-
27. ppade Dēvara Mahalingadēvange Bayichayya Māyanna Ankaṇṇanavaru
dhārā-pūrvvakavāgi kōtta ma-
28. ne nālku int appudake ā-Bayichayya Māyanna Ankaṇṇana svahastada
voppa
29. sēnabōva Kallayya śrī-Ankaṇātha-mahālinga śrī-Mahalinga sivaṇu astu
Tāra.
30. vatsarada Pāḷḷuṇa-su 8 Bri Śivarātreya Māyidēvarige Gōpeya Śivadēvara
maga Śivaśaraṇa
31. kraya-patra-kramavēnt endare Huligerēya bāgilim horavaṇṭu
Bhaṇḍiya kere-
32. volagerēya tenkaṇa-deseyim kūdi nira kerege hāda dāriyim paḍuvalu
tenkaṇa.
33. baḍagalu paḍuvāṇa kaiyyindam mūḍalu Angharika Māyayyana hūdōta . .
34. tenkalu yintī-chatuṣ-sime-olagana ā-Śivaśaraṇaru Gaṇamāleya Basava-
dēvanavara kayya.
35. krayavāgi koṇḍa hūdōṭṭavanu adaroḷagulladellava sahita ā-Māyidēvara
kayya.
36. ā-Śivaśaraṇaru tatu-kālōchita-kraya-drabya gadyāṇa 3 nu koṇḍu ā-
Śivaśaraṇaru
37. stri-putra-jñāti-sāmanta-dāyādyānumatadiṃ purassaravāgi sva-ruchiyi
voḍambattū
38. vvakam mādī kōtta kraya-pramāṇapatra ā-gavuḍṅaḷagana Gaṇapayyana
voḍambadi-
39. ke basadigikkuva siddhāya pa 4 int appudakke sākshigaḷu Gaṇamāleya
Basavadē.
40. ya Homayya Mālegāra Nūkayya Aṅgarika Mayilayya int ivaru-
bhayāṇma
41. sēnabōva Virayya śrī-Ekaṃbraṇātha śrī-Saṅgamēśvara śrī-Mallinātha
42. int idellavanu ā-Śivarātreya Māyannagalu patra-mariyāḍeyalu haḍada
bhūmi.
43. śrī-Mahalingadēvara aṅgabhōga raṅgabhōga amritōpabhāramam śrī-
Virabhadradēvarige
44. di kōṭṭaru yidake ā-Māyannagala stri-vudara-putra-putriyaru kārūnyada
sisuḷaḷu.
45. dēvara kārūnya-prasāḍavam bhōgisalu voḍeyaru dēvarige
upāra ēnu krityavāda. . . .
46. dēvara śrī-kāryyake naḍesalu kārūnya-prasāḍava bhōgisalu voḍeyaru
Siddhanāthadēvara
47. Lakhaḷṭyanu Mahalingadēvarige prabhāta-kāladalu majjanavu ma-
dhyāhna-kāla-
48. dalu majjana-pūjā-dhūpārati-vupāravanu naḍasuvanu dina baḷla akki
tingaḷiṅge.
49.
50. yādhyāya sandhisi bahudu ā-Lakhaḷṭyanu vḷeyava sahita
koḷaba
51. dēvarali ēnuvanu muṭṭabāradu intī-dharmamam chāturvvarūna-
pūrvvakavāgi kō-
52. nu paripālisidavaru ārobbaru svargake naḍavaru i-dharmma-
ma
53. vudāsina-māḍidavaru śrī-Vāraṇāsiyalu Gangā-tiradalu ka-
pileyanu ā
54. Kurukshētrādalli.
55. batimāḍi

Note.

The inscription is dated Sunday the 10th lunar day of the dark half of Bhādrapada in the year Parthiva, Śaka 1207 corresponding to Sunday the 26th of August A. D. 1285 when Viranārasimha III of the Hoysala dynasty was ruling

in Dōrasamudra. It consists of four parts. In the first part it is stated that the Mahājanas of Panchajanyapura rented from Sivarātre Māyidēva, disciple of Purāṇa Māyidēvāpandita, residing in Sōmanāthadēvakshētra in Huliyaḡere, his land in Mādēviyaḡalli in Mayisenāḡu on the condition that they would pay the rent of three gadyānas in the first two years, Vyaya and Sarvajit, and six gadyānas from the third year onwards, after meeting the various taxes on the land mentioned. The rent-deed was drawn by Gōvaṇṇa son of Akkaṇṇa, the village accountant. In the second part it is stated that Bayichanna and Ankanna, disciples of Sivarātre Māyidēva, purchased for three gadyānas a garden land containing 210 arecanut trees from Toll-collector Mādanna and that they granted the same garden land together with four house-sites of the given boundary for the service of god Mahalingadēva. This grant was drawn up by village accountant Kallayya.

In the third part it is recorded that a person called Śivaśaraṇa purchased a flower garden of given description for three gadyānas from Gaṇamāle-Basavadēva and that with the consent of his wife, sons and relatives he sold the same garden for the same price to Śivarātre Māyidēva. The sale deed was drawn up by village accountant, Virayya before the witnesses mentioned.

In the fourth part it is recorded that the said Śivarātre Māyanna or Māyidēva made a gift of all these plots of land thus acquired for the daily worship and food offering to god Mahalingadēva and god Virabhadradēva, authorising his own sons, daughters, and disciples to enjoy the food and other offerings made to God Mahalinga. A person called Lakhajīya was employed to worship the god and receive two seers or a baḡa of rice a day for his wages. The inscription ends with the usual imprecation.

33.

On a stone on the mound near Hosalli in the hobli of Areḡalli.

Size 3' 6" × 1' 10"

Modern Kannaḡa characters.

1. Vijaya-samvatsara Mā-
2. rggaśira suddha | Bu svasti śrī prithvi-
3. vallabha mahārājāḡhirāja Magara-rā-
4. jya-nirmūḡana Chōḡa-rājya-pratisṡṡā-
5. chāriyanum appa Hoyisaṇa śrī
6. Viranārasimhadēvara besadiṇ . . .
7. Kēṡayanāyakana mommaga . . .
8. kāryake tale-goṡṡalli . . .
9. . . . nilisida vīragallu.

Note.

This is a memorial stone set up in memory of the death of the grandson of Kēṡayanāyaka, a general of Viranārasimha of the Hoysala dynasty, while carrying out some work under the orders of Viranārasimha, known as Prithvī-vallabha, Mahārājāḡhirāja, the destroyer of Magararājya and the supporter of Chōḡa Kingdom. It is imperfectly dated Wednesday the 1st lunar day of the white half of Mārgaśira in the cyclic year Vijaya.

HASSAN TALUK.

34.

At Kannagāla (Hassan hobli) on a stone near Mallēśvara temple.

Size 4'×1' 6"

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya Śaka-
2. varuṣha 1280 neya Viḷambi-
3. samvatsarada Kārttika-sū 3 Mam.
4. dāndu śrī-Vīra-Bukkanna voḍeya-
5. ru Vijayanagaradalū
6. prithivī-rājyaṃ-ge-
7. uttiralu gajabēṭekāra rāyaragaṇ
8. daradāvaṇi oḍeyara maṇeya nā-
9. ḷuva Māḍeyanāyakara maga Harupeya-
10. nāyakaru Seṭikaveya Kannagālali
11. . . . māda Prabbudēvarige śāsvatava-
12. mṛitapaḍi-naivēdyake biṭṭa bhūmi Goṭigere
13. ge Dēva-oḍeyara gaddeyimu mūdana
14. kaḍeyalu Rāmānagala gaddege paḍuvana gadde
15. nāyakaru sukhadali naḍasikonḍu
16. nāyakatanake saluva gadde beddalu dēvara bin-
17. dana kummari ishtanu sarvamānyav āgi māḍiko-
18. ṭṭaru i-dharmma sthīravāgali i-dharmmake
19. modalāgi tandavaru śrī-Gaṅgeya
20. taḍeyalli mātṛi-piṭṛi bhrātṛi sūtaranu
21. konḍu māmsa-bhākṣhaṇa-rudhira-pā-
22. nava māḍida pāpadali hōharu gō-vadhe-māḍidavaru
23. Mallināthāya namaḥ ||

Note.

The inscription is dated Śaka 1280, the year Viḷambi, Kārtika Śuddha 3, which corresponds to Saturday the 6th October, 1358. It is probable that the letter "Mam" after 3 in line 3 is not meant to stand for Tuesday, for the third lunar day of the white half of Kārtika, 1358 was Saturday, but not Tuesday. This records the gift of a plot of land for food offering to God Prabbudēva in Kannagāla by Harupeyanāyaka, son of Māḍeyanāyaka, manager of the household of voḍeyar, during the reign of Vīrabukkanna, king of Vijayanagar. The inscription ends with the usual imprecation.

35.

On a stone lying on the site of the fodder-preserve outside the same village

Size 6' 3"×3' 9".

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya
2. varuṣhaṅgaḷu sāvīrada itaneya.
3. rada Kārttika su 1 lu mahārā
4. rājaparamēśvara śrī-Vīrapratāpa śrī
5. rāyamahārāyaru Channama
6. namma nāyakatanake pālisida
7. olagāda Kannagālagrāmavanu Channa
8. ayyanavarige aliya-santānavāda yela
9. Achyuta-rāyarige
10. Channappa-ayyanavarigū puṇyav āgabēkendu
11. modalāgi Oḍeyarahalli Goṭigere
12. ayyanavarige dāna-dhārā-pūrvvakavāgi

13. Kannangāla-grāṃavanu kāluvaḷi
14. Kannangāla-grāmake saluva
15. ashta-bhōga tēja-svāmya-saha
16. śīme-volagāgi
17. a-chandrārka-sarvamānyav endu
18. parampareyāgi anubhavisuvudu endu
19. kōṭṭa dāna-paṭṭe idake āvanobba-
20. nu alupidavanu
21. gō-brāhmanaranu vadhisida
22. pāpadali hōhanu idake tappida
23. deyanu i-mānya mariā.

Note.

A few words in almost all the lines of the inscription are lost. It is fully dated, but the date is not legible. It records the gift of the viliage, Kannangāla to Ayya by a certain Nāyaka under the king of Vijayanagar for the peace of the souls of Achyutarāya and Channappa-ayya.

36.

On a stone set up in front of the temple of Kēśava in the same village. (Kannāgāla)

Size 3' × 1'9."

Modern Kannaḍa characters.

1. śrī-Krōdhi-samvatsara
2. dhirāja rāja
3. nāyakāchā
4. Kēśavadēvara
5. amri
6. hōharu
7. Kēśava.dēvāya

Note.

This inscription is almost completely effaced and it seems to record the gift of some plot of land for the food offering to god Kēśava.

37.

At Agalahalli (Hassan hobli) on a stone in the field to the south of the village

Size 2' - 6" × 1' 3".

Modern Kannaḍa characters.

1. śrīmatu Mayile-
2. yanāyakaru tamma
3. ālu Appēgavuda-
4. nige mechehu-gōṭṭa
5. mānya hola ½
6. śubham astu

Note.

This is not dated. It records the gift of a field, free from tax by the illustrious Mayilenāyaka to his servant, Appegauda in admiration of his devoted service.

38.

On a stone set up near a maṭṭapa in Samudravalli in the same Hobli.

Size 2'6" × 2'.

Modern Kannaḍa characters.

1. śrīrastu
2. śrīmatu-Saṅkapadēvana Anna-
3. pa Māḍapagaḷa hari-sēve

Note.

This (Mantapa) is a service rendered by Annappa Madappa, son of the illustrious Sankapa to god Hari.

39.

On a rock on a mound near Râjanhalli in the same Hobli.

Size 3' x 1'6".

Modern Kannada characters.

1. svasti śrī-Sômappagala
2. Râchapagalu mâdisida
3. mantapa-sêve gavudu-
4. galu pâlisikondu ba-
5. ruvudu śrī-sivâya namaḥ

Note.

This inscription records the construction of a mantapa by Râchappa, son of Sômappa, and that the same is placed under the care of the Gaḍas, headmen of the village.

40.

On a stone lying near a well at the boundary of the village, Hûvinahalli in the same Hobli.

Size 3' x 1'6".

Modern Kannada characters.

1. Svabhânu-samvatsara
2. Jyeshtha 10 lû
3. śrîmatu-Venkatâdri
4. nâyakara kumâ-
5. raru Krishnappa-nâ-
6. yakaru . . . halli
7. Honnegavuda Chikka-
8. pagavudarige ko-
9. tta kodagi umbali
10. śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Jyêshtha in the year Svabhânu and records the gift of a field by Krishnappa-nâyaka, son of the illustrious Venkatâdrinâyaka to Honnegauda and Chikkegauda.

41.

On a piece of a stone lying near a stream by the side of the road leading to Âlûr close to Timmanahalli in the same Hobli.

Size 2'6" x 1'3".

Modern Kannada characters.

1. Krôdhi-samvatsara-
2. Mâga-sudha 10 lû
3. Krishnappa-nâyakaru
4. Virûpâkshadêvarige
5. biṭṭa umbali hola
6. mangala śrī śrī.

Note.

This inscription is imperfectly dated the tenth lunar day of the white half of Mâga in the year Krôdhi and records the gift of a field by Krishnappanâyaka for the service of God Virûpâksha.

KOLAR DISTRICT.

42.

Chikballāpur Taluk.

On a stone in the north veranda of the Gangamma temple near the Hulikan-tesvāmi-maṭha in the village Nandi in Nandi hobli.

Size 4'—0' × 1'6".

Telugu characters and language

(The top is broken)

1. āgāmi siddha-sādhyambul aneti
2. samasta-tēja-svāmyalunu sukhaṅga.
3. trēya-gōtram Āpastamba-sūtram
4. Kūḍalēśvaram Rāmayya anē miru
5. stānam Nandi
6. simalō
7. āchandrārka-stāyigānu
8. dāra-pōsi

Note.

This inscription is very fragmentary and seems to record some grant made at Nandi to Kūḍalēśvaram Rāmayya of Ātrēya-gōtra and Āpastambha-sūtra.

43.

Chintāmaṇi Taluk.

On a stone lying near the field of Tōṭi Kempajja at the village Chōrappalli in Ambājidurga hobli

Size 5'—0" × 1'—6"

Kannada language and characters.

1. Khara-samvatsarada Chayi-
2. tra su l lu śrīmatu śrī
3. rājamānya nāyaka-
4. maṇi Virāṇa-nāya-
5. karu Chōrapalle-grāma-
6. vannu mānyavāgi śrī
7. Sōmayyadēvara pā-
8. dake samarpisidaru
9. yi-grāmadolāgana
10. nidhi nikshēpa ādi-
11. yāda ashta-bhōga-
12. vanu āgunāḍikoṇ-
13. ḍu sukhadim

(Here 5 lines are effaced)

19. nagaḷa
20. natṭu koṭṭa
21. dānaśāsana

Note.

This records the grant of the village Chōrapalle as a mānya (rent-free village) with all rights of property to god Sōmayyadēvaru by rājamānya nāyakamaṇi Virāṇa Nāyaka on the 1st lunar day of the bright half of Chaitra in the year Khara.

44.

On a stone by the side of rail-road near the same village (Chôrappalli).

Size 4' - 3" x 5' - 6".

Old Kannaḍa characters.

1. svasti Śrīmêrumarasar prithuvî-râjyam geye
2. Bidirbchoḷan Puḷoguroḷ Âenûrggam Indram
3. paramachanḍi Antakana tammanam paridu Pulva-
4. kkiyalli kâdi turuvam maguḷchi sattam âtam-
5. ge ittavira (?) koṭṭudu aigula kaḷani ida-
6. n alidom
7. panchâmâ-
8. pâtakan akku

Note.

The inscription is not dated. This records that during the reign of Śrīmêrumarasar, Bidirbchoḷan, lord of the five hundred of Puḷuguru, a brave man (*paramachanḍi*), a brother of the God of Death, died in a fight near the village Pulvakki having rescued the cows from enemies. A wet field of the sowing capacity of 5 koḷagas was granted to his survivors. The inscription ends with the usual imprecations.

45.

On a stone set up in the field of Jyôtinâyani near the rail-road in the same village.

Old Kannaḍa characters.

1. svasti samadhigata-
2. pancha-mahâśabda
3. Pallavaṇvaya pri-
4. thuvivallabha Pa-
5. llava-kula-tilaka
6. śrīmatu Iṛiva-
7. Noḷambam prituvi-
8. râjyam geyye Be-
9. duga
10. sanâ
11. dâle
12. gadol
13. | A-
14. kkagâmu
15.
16.
17. No.
18. labara
19. Tiruma
20.
21.
22. maṇṇan janângadi
23. suralôkan âle Go.
24. kayyanum Noḷambanum
25. Tiḷavayyanum
26. kalnâṭulidiṭṭa nâdu
27. idanali-
28. dôn Bâraṇâsi-
29. yum Sipravaḷa (?)
30. man alidom

Note.

The inscription is not dated and belongs to the reign of the Noḷamba King Iṛiva Noḷamba. It records the death in a battlefield of Âkka-gāvunda and Tiruma during the reign of the illustrious Iṛiva Noḷamba, with the titles, possessed of the five

great sounds, descendant of the Pallava race, lord of the earth, an ornament of the Pallava family. It states that Gō. kayya, Nōlamba and Tīlavayya made a grant of some land in his name and set up the stone. The inscription ends with the usual imprecation.

46.

On a stone lying on the side of a well belonging to Sonnapareddi to the south of the village Māḍigere in Chintāmaṇi hōbli.

Size 9' x 6'.

Old Kannada characters.

1. svasti śrī-Konguṇi-mahārājādhirāja-paramēśvara śrī-Śivamārabhaṭārar
jagavellavan āluttire Toṭṭūrammaṭṭu-
2. |iridu piḍivalli śrī-Pallava-kulatilakan vayiramkaṭṭi eredu saggaḷayak ēridan
Javayyanum Āṇdayyanum
3. bālugaḷchu mechechi bādha-parihāram āḡisi manṇu-kaḷani koṭṭodu idangā-
dong aśvamēdhada phalama-
4. kku idān aḷivon Vāraṇāsiyul pārvaram konda pāṭakan akku.

Translation.

Be it well. While the illustrious Śivamārabhaṭārar called Konguṇi mahārājādhirāja and Paramēśvara was ruling over the whole world, and while he stormed and seized Toṭṭūrammaṭṭi, the illustrious Pallavakulatilaka came against him with a hostile spirit and in the fight that ensued died and attained heaven. Javayya and Āṇdayya admiring his valour made a grant of a plot of land, free of all imposts. Whoever maintains this will get the merit of performing a horse-sacrifice while he who takes it away will be guilty of the sin due to slaying Brahmans in Benares.

Note.

It should be particularly noted that Śivamāra, one of the early Ganga Kings is styled here as Mahārājādhirāja and Paramēśvara indicating thereby that he was an independent sovereign. From the expression "vairam kaṭṭi" meaning "acting with a hostile spirit" it may be inferred that Pallavakulatilaka was a feudal chief under Śivamāra and this is supported by the grant of Kodagi land to his survivors in piteous admiration for his valour. It cannot however be decided whether the Ganga king mentioned here is Śivamāra I or II.

47.

On a stone set up in the field of Garagiradḍi to the south of the same village.

Size 6'—4-6'.

Old Kannada characters.

1. svasti śrī-Mahēndrā-
2. dhīrājar prithivī-rājyam
3. geye Yindara Nōlambanāḍa-
4. nāle Kiruttiruvanū-
5. raḷivinoḷ
6. Pandi-podara emme turuḡole
7. Āśāuran āne kaṭṭi ikkisi sattan
8. ātaṅge nālvadimbaru koṭṭadu
9. aygoḷa kaḷani mūgoḷa pālu idā—
10. n aḷivon pañcha-mahā-pāṭakan akku

Translation.

Be it well. While the illustrious Mahēndrādhirāja was ruling over the earth and while Indira (Indra) was ruling over Nōlambanāḍu, Āśāvuran led his elephants against a hostile band carrying off the cows and buffaloes of the village Pandipodaru

during the sack of Kiruttiruvanûr and fighting hard died. In his memory the Forty (citizens) made a grant of a rice field of the sowing capacity of 5 kolagas together with a plot of dry land of the sowing capacity of 3 kolagas. Whoever takes this away will be guilty of the five great sins.

Note.

The king called Mahendrâdhirâja in this inscription is the Nolamba King also called Vira-Mahendra who ruled 878-895 A. D. The person Indra seems to be either his son or his subordinate chief and perhaps is identical with the person of the same name mentioned in inscription No. 70 in this Report.

48.

On another stone lying at the same place (Mâdigere).

Size 6'—3" × 4'—9".

Old Kannada characters.

1. svasti Śaka-nripa-samvatsara śa-
2. taṅgaḷ eṇṭa-nūrayvatta mūrane-
3. ya Raudriy emba sambatsaram
4. pravarttisuttire svasti samadhi-
5. gata-pancha-mahâ-śabda Palla-
6. va-kula-tilaka Nolambâdhirâ-
7. jar dushta-nigraha viśiṣṭa-pari-
8. pālnadim sukhânurâgado-
9. lire Nâgamayya Kāmēśvara-
10. kke dēva-bhōgam kaṇḍuga galde
11. paḍirkkolam pāḷu chandrâ-
12. dityarkkaḷ ullinam salvōdu
13. idan alidom kavileya Vā-
14. raṇâsiyan alido bareḍo
15. Kandayan

Translation.

Be it well. There being current the year Raudri and there having elapsed eight hundred and fifty three years of Śaka Era, while Pallavakulatilaka Nolambâdhirâja, entitled to the five great sounds, was in the enjoyment of peace protecting the good and punishing the wicked—Nâgamayya made a grant of a rice field of the sowing capacity of one kaṇḍuga and of a dry field of 10 Kolagas for the service of god Kāmēśvara to last as long as the sun and moon. Whoever takes this away will be guilty of the sin of slaying a cow in Benares. Kandayya wrote this.

Note.

Whether this Pallavakulatilaka can be identified with the person of the same name mentioned in Numbers 45 and 46 it is difficult to say but the characters of the two inscriptions are almost identical.

49.

On the fragmentary stones in a platform in the field of Muniyappa by the side of the village Kallahalli in the hobli of Kaivâra.

1. svasti śrīmat-Punnâda Eṇṭa-Āvukan . . . ge
2. Kayvaranâdâdhipati Ambalan turugolol bi-
3. ldu sēneyan ikki suralôkake sandōn

Note.

The inscription is in Halegannada characters of the later part of the 9th or the early part of the 10th century. It records the death of a person called Ambalan in charge of Kaivâra-nâd in his fight against a hostile army carrying off cows. At the beginning of the inscription some one called Eṇṭa seems mentioned as the King of Punnâd.

50.

On a round stone lying by the side of a stone lamp-post behind the temple of Ānjanēya in the same village (Kallahaḷli).

1. Sarvajitu-samvatsa-
2. rada Bhādrapada śu 3 Gu-
3. ruvāra Bayirappana ma-
4. ga Soṇnappanu nilisi-
5. da kambhada sēve śrī

Translation.

This records that a lamp-post was set up by Soṇnappa son of Bairappa on Thursday the 3rd lunar day of the bright half of Bhādrapada in the year Sarvajitu.

51.

On a stone lying in the midst of a grove of honge trees by the side of the mound not far from the village Akkamangala in the same hobli.

Size 3'—6" × 1'—9".

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya śakavarusha sāviraḍa neya
Parābhava-samvatsara
2. Yimmaḍi Bukkaṇṇodeyaru prithvirājyaṃ gevali
3. Sahakāra Chinnapagaḷa makkalu Rāchappagaḷu
4. ā-Kalledēvara āṅga-raṅga-bhōga-pūjā-vaibhavaken-
5. du koṭṭa hola || hattu koḷagavanū mahājanāṅgaḷu
6. naḍasikoṇḍu bāhōḍu idake tappidaru pāpadali
7. hōharu.

Note.

The dated portion of the inscription is effaced. It records the grant of a dry field of the sowing capacity of 10 koḷagas for the service of the god Kalledēva by Rāchappa, son of the merchant Chinnappa during the reign of Bukkaṇṇa Voḍeyar II of Vijayanagar. The field is placed in the charge of the mahājanas of the village. The inscription ends with the usual imprecation.

52.

On a stone in the field of Ayyappa to the east of the village Perumāchanhaḷli in the same hobli.

Size 3'-0" × 1'-6".

Kannada language and characters.

1. śrīmatu Śālivāha-
2. kha varusha 1534 Pari-
3. dhāvi saṃ Vai śrīmatu
4. Perumākalahaḷli
5. Karaṇika Kadarapage koṭṭa
6. kaṭṭu-koḍige gadde hola yi-
7. dake tappidavaru tande
8. tāya konda pāpa-
9. dali hōharu śrī

Note.

This records a gift of some land as *kaṭṭu-koḍige* to Kadarapa, (village accountant) of the village Perumākalahaḷli in the month of Vaiśākha in the year Paridhāvi, 1534th year of Śālivāhana era. The English equivalent of the year of the grant is A. D. 1612. The date is not verifiable.

53.

On a stone set up below the lamp-pillar in front of the Hanumanta temple at the village Kendanahalli in Kaivāra hobli.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrī Gaṇādhipatayē namaḥ Nandana-sam-
2. vatsarada Pālguna ba 1 lu śrī-
3. man mahā-maṇḍalēśvara gōvaḷa-
4. rāya rūpa-Nārāyaṇa gaṇḍabhērūṇḍa
5. vayiriya-Rāma Sōyidēva mahā-sra-
6. sugaḷu nāyakatanake saluva Kayivāra.

Note.

The concluding portion of this inscription cannot be examined as it is hidden by a portion of the building. It seems to record a grant by mahāmaṇḍalēśvara, gōvārāya Sōyidevamahārasa, rūpa-Nārāyaṇa, gaṇḍabhērūṇḍa and a Rāma to enemies, chief of Kayivāra. It is imperfectly dated the 1st lunar day of the dark half of Phālguna in the year Nandana.

54.

Kōlār Taluk.

On a stone lying near the waste-weir of the tank at the village Biramānahalli in Kōlār hobli.

Size 6'—3" × 3'—0".

Kannada language and characters.

(Front).

1. svasti śrī Kali-yuga 4501
2. roḷage Śakābda 1322 neya
3. Vikrama-samvatsarada Kārtti-
4. ka ba 10 Su Kōḷāla Sōmayyadē-
5. varige śrīman-mahāmaṇḍalē-
6. śvara mēdinī-mīseyara-gaṇḍa
7. kaṭhāri-sāluva Tri-
8. bhuvana-gaṇḍara-gūḷi Kongaḷi-
9. rāya-sthāpanāchāriya
10. rāja-paksha Sāluva-rāya

(Back).

11. Kōḷāla-simeya
12. . . . vileyan āḷu . . .
13. Chikkanūra chatus-simeyanu dhārā-
14. pūrvakavāgi koṭṭa dharmma-sāsana idake tapi-
15. davaru Gangā-tīradali kapileya
16. konda pancha-mahā-pātakake hōguvaru
17. śubham astu

Note.

This inscription records the gift of the village Chikkanūr to Kōḷāla Sōmayyadēva and is dated Friday the 10th lunar day of the dark half of Kārtika in the year Vikrama, being the Śaka year 1322 and Kaliyuga year 4501. The date corresponds to Friday 12th November 1400 A. D. The donor's name is effaced but his titles are recorded as mahāmaṇḍalēśvara, champion over the moustaches of the world, *Kaṭhāri-Sāluva*, *tribhuvana-gaṇḍara-gūḷi* (a fighting bull to the heroes in the three worlds), establisher of Kongaḷi-rāya (?), *rāja-pakshi-sāluva* (a kite to the birds, kings) and he is stated to be ruling the Kolar province. These titles indicate that the donor belonged to the famous Sāluva family of chiefs from which was descended Sāluva Nṛsiṃha who usurped the Vijayanagar throne in about A. D. 1478. (Compare Epigraphia Carnatica Volume X, Malūr taluk inscriptions 1 & 3.)

55.

On a stone set up in a field to the west of the village Kanadēnahalli in the same hobli.

Size 3'—3" × 1'—6".

Kannada language and characters.

1. Khara-samvatsarada
2. Vayisāka ba 10
3. lu śrīmatu Timma-
4. yagaḷu Tirumala-
5. dēvara dīpada
6. tailake kōṭṭa svāste
7. hola kham"l"
8.

Note.

This records a grant of a field with the sowing capacity of half a khanduga by Timmaya to the god Tirumaladēvaru for the expense of purchasing oil for the perpetual lamp to be lighted before the god and is dated the 10th lunar day of the dark half of Vayisāka in the year Khara.

56.

On a stone set up in the compound of the house of Munisāmayya, Shanbhog of the village Elavāra in the same hobli.

Size 3'—0" × 1'—3".

Kannada language and characters.

1. svasti śrīma-
2. tu Śubhakritu-
3. sam Pāḷguṇa śu 1
4. lu dēvadēvōttama
5. dakōṭi
6. brahmāṇḍa-
7. nāyaka
8. Gangādhara-
9. dēvarige sama-
10. rpita kōṭṭa
11. nātha
12. paḍi naivēdya
13. kōṭṭa grāma
14.
15.

Note.

This grant records the gift of a village on the 1st lunar day of the bright half of Pāḷguṇa in the year Śubhakrit to God Gangādhara-dēvaru for the daily food offerings.

57.

On a fragmentary stone in the pariah quarter of the same village Elavāra.

Size 3'—3" × 3'—3".

Kannada language and characters.

1. subham astu Mallarājēndra-vadeyaru
2. Gaṇādhipati nannas tūnga-siraś-chumbi-
3. chandra-chāmara-chāravē trayilōkya-nagarārambha-mū-
4. lastambhāya Sambhavē svasti samasta gonḍa Maleparo-
5. luḡaṇḍa Banavāse mārttaṇḍa
6. nāmādi prasasti
7. nni Hosalarāyamahārāyaru priti-vi-sā-
8. mrājyavanu paripālisuttidali vira-maṇḍa
9. mudrānkita būmiyanu
10. nāḍa gaḍarā

(The rest of the stone has broken off.)

Note.

This inscription is very fragmentary as the stone on which it is incised is broken off in the middle and several letters are effaced. It seems to record the grant of some land during the reign of some Hoysala king. The name Mallarājendra-voḍeyar occurring at the beginning of the inscription probably refers to the donor.

58.

Mulbāgal Taluk.

A copy of a copperplate grant in the possession of Lakshmanāchār at Mulbāgal.

Nāgari characters and Kannaḍa language.

1. namas tunga-śiraś-ḥumbi-chandra-ḥāmara-ḥāravē
2. trailōkya-nagarārambha-mūlaśtambhāya Śambhave
3. svasti śrī vijayābhūdaya Śālivāhana śaka varuṣa
4. 1633 neya Khara-samvatsara Āsvija-bahula Panchami-
5. lu śrīmatu rājādhirāja rājaparamēśvara
6. Rangarāyaru sukha-rājya-gaivali śrīmatu
7. Venkatarāmāchāryara putrar āda Varahāchāryara
8. putra Vādhūla-gōtrāda Yajussākhādhyāyiga-
9. āda sthālāda Naraśimhāchāryaru Kaundinya-
10. gōtra Yajussākhādhyāyigal āda Śēśhā-
11. chāryara putra Padmanābhāchāryara putra Śēśhā-
12. chāryarige koṭṭa bhūdāna-dharmaśāsana
13. nammage kulakramāgatavāgi banda Mulavāya-
14. sine Bammasamudrada grāmadali nadedu
15. baruva gadde hola eradanu namma hiriyaige
16. svargalōkāvapti āgabekendu hiraṇyō-
17. daka-dānadhārā-purassaravāgi, sūryō-
18. parāga-punya-kāladali trikarāṇavāgi sam-
19. kalpisiddhānna nimma putra-putra-pāraparya-
20. vāgi anubhaviṣikonḍu bāhodu yendu barasi
21. koṭṭa bhūdāna-dharmaśāsana Indra prichebhati
22. chaṇḍālīm kimidaṁ pachyate tvayā śvamāmsaṁ surayā siktam
23. nṛi-kapālē chitāgninā dēvabrāhmaṇa-vṛittis tu
24. vē haranti narādhamān tēśhām pāda-rajō-
25. bhūtyā charma-pāchchhāditaṁ mayā svadattā dvi-
26. guṇam puṇyam paradattānupālanaṁ paradattāpa-
27. hārēṇa svadattaṁ nishphalaṁ bhavēt dāna-pāla-
28. nayōr madhyē dānēch chhṛēyōnupālanaṁ
29. dānāt svargam avāpnōti pālanaḍ achyu-
30. taṁ padaṁ śubham astu

Note.

This is said to be the copy of a copperplate grant, the original of which is not forthcoming. It is imperfectly dated the 5th lunar day of the dark half of Āsvija in the year Khara, 1633rd year of Śālivāhana era corresponding to A. D. 1711 and records a grant of some land in the village Bammasamudra in Mulavāysime by Naraśimhāchārya of Vādhūla-gōtra to Śēśhāchārya of Kaundinya-gōtra in the reign of king Rangarāya of Vijayanagar. The date is not verifiable. Apart from the usual imprecatory verses found in almost all inscriptions there are two more verses inserted in this inscription. They contain a dialogue between the God Indra and a Chaṇḍāla woman about the comparative heinousness of dog's flesh and the dust coming from the feet of those who rob Brahmans of their property. They can be rendered into English as follows:—

Indra asks a Chaṇḍāla woman: "What is this you are cooking"? She replies: "I am cooking dog's flesh wetted with liquor in a human skull over fire brought from a cremation ground. I have covered the skull with a piece of leather lest the dust coming from the feet of those who rob Brahmans of their property might contaminate it."

A copy of Embarahalli grant of Baichappagaṇḍa of Śaka 1630 in the possession of Kṛṣṇanamūrtyaçhārya, agent to the Śrīpādarāja maṭha in Muḷbāgal.

(Neither the number of plates nor the size of the plates is known.)

Kannāḍa Characters.

1. śrī-Gaṇādhīpatayē namaḥ Ambikā-vyakti-rūpāya nirguṇāya guṇātmanē samasta-jagad-ādhāra-
2. mūrtayē Brahmanē namaḥ | Harēr lilā-varāhasya damshtṛā-daṇḍaḥ sa pātu vaḥ Hēmādri-kalaśā
3. yatra dhātṛi ebhātṛa-śrīvaṃ da-dhau | namaḥ tuṅga-śiraś-chumbi-chandra chāmara-chāravē | trailōkya-
4. nagarārambha-mūlastambhāya Śambhavē svasti śrī-vijayābhyudaya-Śaka-
5. varuṣaṅgaḷu 1630 nē-Sarvadhāri-samvatsarada Āshādha-suddha 11 Guru-vāradallu śrīmad-akhilāṇḍakō-
6. ti-brahmāṇḍanāyaka śrī dēvādi-vandita śrī Venkaṭeśasvāmiyavaru Venkaṭāchaladallu
7. divya-simbāsānārūḍharāgi jagat-sāmrajyavaṃ gaivuttiralu chaturtha-gōtrada śrīman-ma-
8. hā-Āvatināḍa prabhu Doḍabairappa-gaṇḍaravara pavutrar āda Raṅgappa-gaṇḍaravara putrar āda
9. Baichappagaṇḍaravaru śrīmat-paramahansa-parivrājākāchāryatvādyanēka-guṇa-sampanna-
10. rāda pada-vākya-pramāṇa-pārāvāru-pāriṇa sarva-tantra-svatantrar āda śrīmad-Vaiṣṇava-
11. śīdhānta-pratishṭhāpanāchāryar āda śrīmat-Śrīpādarāyara vidyā-simbāsanādhiśvarar āda
12. śrīmad-Gōpināthadēvara divya-śrī-pāda-padmarādhakar āda śrīmad-Rāmachandratīrtha-śrīpāda-
13. gaḷavara kumārakar-āda śrīmad-Raghunāthatīrtha-śrīpādaṅgaḷavara kara kamala-sanjātar āda śrī-
14. man-Lakshmīmanōharatīrtha-śrīpādaṅgaḷavara maṭhada śrīmad-Gōpināthadēvara dipā-
15. rāḍhanōtsavārthavāgi koṭṭa yēka-bhōgya-grāma-dharmaśāsanada kramav entendare
16. namma āḷuvikege saluvanthā Chikka-ballāpurada simeyallu Nandiparvatakke
17. dakṣhiṇa-bhāgaḍalli iruvanthā Āvati-hōbaḷi-vaḷitavāda Yembarahalli yemba grāmavannu idara vaḷitavāda vupa-grāmadinne | sahā sarvamānyāgrahārav āgi
19. śrīmad-Rāmachandratīrtha-śrīpādaṅgaḷavara kumārakar āda śrīmad-Raghunāthatīrtha-śrīpāda-
20. gaḷa kara-kamala-sanjātar āda śrī-Lakshmīmanōharatīrtha-śrī-pādaṅgaḷavara maṭhada śrī-Gōpinā-
21. thasvāmi-dipārāḍhanōtsavārthav āgi śrīman-mahā-Āvati-nāḍa-prabhu Doḍabai-
22. rappagaṇḍaravara pavutrar āda Raṅgappaṇḍaravara putrar āda Baichappagaṇḍaravaru prathama-
23. Yēkādaśi-mahā-punya-kāḷadalu namma mātā-pitṛigaḷige puṇyavāgabēkendu
24. sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi Āvati-hobaḷi vaḷitavāda Yembarahalli grāma
25. vupagrāma dinne sahā sa-hiranyōdaka dāna-dhārā-pūrvvakav āgi koṭṭe vāda kārāṇa i-
26. grāmagaḷige saluva gṛihārāma-kṣhētra-nidhi-nikṣhēpa-jala-pāshāṇa akṣhiṇa-ā-
27. gāmi-sīdha-sādhyangaḷ emba aṣṭa-bhōga-tēja-svāmyagaḷannu kere kupte gadde
28. beddalu yāta kapale talapari sakala-suvarṇādāya sakala-chaṭṭādāya
29. sakalōtpatti saḥavāgi śrīmad-Rāmachandratīrtha-śrī pādaṅgaḷavara kumāra-

30. kar āda śrīmad-Raghunāthatīrtha-śrī-pādangalavara kara-kamala-saṁjātar āda śrīma
31. l-Lakṣmīmanōharatīrtha-śrīpādangalavara maṭhada śrīmad-Gōpinātha-dēvara dī-
32. pārādhanōtsavārthav āgi chaturtha-gōtrada śrīman-mahā-Āvati-nāḍa prabhu Doda-Bhai-
33. rapagaudara pavutrar āda Rangappagaudaravara putrar āda Baichappa-gaudaravaru i-grā-
34. mavannu dhāreyaṇ eredu valaya-Vāmanamudre-sāsana-pūrvakav āgi ko-
35. ttev-āda kāraṇa nivu nimma pāramparyav āgi ā-chaṇḍrārka-sthāyiy āgi trikālada
36. llu śrīmad-Gōpināthadēvara pūje dipārādhaneyannu mādisikonḍu dānādhikra-
37. ya-viniṁaya-bhōgyagaḷige yōgyav āgi anubhavisikonḍu sukha-sthitiya-
38. lli iratakkudendu namma tripurushōddēśavāgi trivāchakavāgi koṭṭantha yē-
39. ka-bhōgyāgrahārada dāna-patra ᳚ dāna-pālanayōr madhyē dānāch chhrēyōnu-
40. pālanapaḷ dānāt svargam avāpnōti pālanād achyutam padam ᳚ sva-dattād dvigunam puṇyam
41. para-dattānupālanam ᳚ paradattāpahārēṇa sva-dattam nishpalam bhavēt ᳚
42. Yēkaiva bhagīnī lōkē sarvōṣhām ēva bhūbhujām na bhōjyā na kara-grāhyā
43. vipra-dattā vasundharā ᳚ sva-dattā putrikā dhātrī pitri-dattā sahōdarī ᳚ a-
44. nya-dattā svayam mātā dattām bhūmim parityajēt ᳚ Āditya-Chandrāvanilā
45. nalaucha dyaur bhūmir āpō brīdayam Yamaś cha ahaścha rātrīś cha vubhē
46. cha sandhyē dharmāś cha jānāti narasya vṛittam ᳚
47. śrī-Nandiśā.

Note.

The grant is dated Thursday the 11th lunar day of the bright half of Āshāḍha in the cyclic year Sarvadhāri, Śaka 1630 corresponding to Thursday the 17th of June A. D. 1708.

It records the grant of Embarahalli in the Hobali of Āvati in the Sime of Chikkaballāpur, to the south of the Nandi Hill, free of all taxes, made by Baichappagauda, son of Rangappagauda and grandson of Dodda-Bairappagauda, lord of Āvatināḍu, and of Chaturthagōtra, acknowledging his subordination to God Venkaṭēśa on the Tirupati hill, to Lakṣmīmanōharatīrtha, disciple of Raghunāthatīrtha, who was the son and disciple of Rāmachandratīrtha of the Śrīpādarāya maṭha in Muḷbāgal for the service of God Gōpinātha worshipped in the Maṭha. The grant closes with the usual imprecation and with the subscription "Śrinandiśā."

60.

A copy of a second grant produced by the agent of the same maṭha.

1. Namas tunga-sīraś-chumbi-chandra-chāmara-chāravē ᳚ trailōkya-nagarā-rambha-mūlastambhāya tē namaḥ ᳚ Harēr Līlā-
2. varāhasya daṁṣṭrā-daṇḍas sa pātu vah ᳚ Hēmādri-kalaśa yatra dhātrī chhatra-śrīyam dadhau ᳚ svasti śrī-vijayābhyu-
3. daya Śalivāhana-śakhābda 1677 Kalyabda 4857 tad-upari vartamānavāda Yuvanāma-samvatsarada Mārga-
4. sira-suddha 10 Sthiravāra Uttarābhādra-nakshatra Dhanus-saṅkramaṇa-puṇya-kāladallu śrīmad-rājādhīrāja-rājaparamē-
5. śvara rājāmārtāṇḍa rājagambhīra birudemavara gaṇḍa maṇḍalika mahā-rāja praudapratāpāpratīma vīra-
6. narapati Mahīśūra-ratna-simhāsanādhīśvarar ādanthā śrī-Kṛishṇarāja-Vodērayyanavaru Hoyisala-dēśa
7. Kuruvanka-nāḍa eḍetiṭṭina Gaūtama-kṣhētra ubhaya-Kāvēri-madhya-Pāschima Ranganāthasvāmiyavara Śrīranga-
8. paṭṇadallu ratna-simhāsanārūḍhar āgi sukhadiṁ prīthvī-sāmrajyam geyuttiralu tādīya-sēvānuse-
9. vaka Dinḍugallu Subhēdāru Śrinivāsarāyara guritanadallu Muḷuvāgilu maṭhada Gōpināthasvāmiyavara

10. dīpārādhanege Dindugal ugrānada Kondāchārada hōbalidāru Sēvegaru
Vānṭrigāru saba barasi kotta
11. dharma-sāsana-kramaventendare Muḷuvāgila maṭhada Gōpināthasvāmi-
yavara dīpārādhanegegi Kandāchā-
12. rada hōbalidār Pāparāju Māvāla Virarāghavanāyaka Sādane Guravanā-
yaka Ugrāna Venkaṭanērūnālunā-
13. yaka Chenji Alagirināyaka Vyatala Alagirināyaka Śēshāchalanāyaka
Kastūri-nāyaka Dānapati Nārāyananāyaka
14. Āvula Venkaṭrāmanāyaka Nūlajagiri-nāyaka Nārāyananāyaka Subb-
nāyaka Chokkalanga Rāmalinganā-
15. yaka Puṭlūru Alagirināyaka yivalagadigalu muntāda sēvegaru hōbalidāru
vanṭrigāraru saba namma
16. namma sambaladalli jana | kke varusha | kke Gōpālahaṃ | mērege prati-
varushadallū Muḷuvāgila maṭhada Gō-
17. pināthasvāmiyavara dīpārādhane dhammakke Kandāchārada hōbalidāraru
sēvegaru vanṭregāru muntāda
18. rāṇive mandiyūsammatisi putra pautra pāraparyavāgi ā-chadrārka-
sthāyiyāgi naḍasikonḍu baralulava-
19. ru yembaḍāgi barasikotta dharma-sāsana idakke sākshi Abhirāmanma-
navaru Padmagiriśvarasvāmiyavaru
20. Varadarājasvāmiyavaru yī-dharma-sāsana bareda Athavanē Śyānabhōga
Venkaṭēśayyanavara hastaka Subba-
21. rāya-yī-dharmakke yārobōaru sahāya sampattngalu māḍi naḍisuttāreyō-
avarige Gangādi-sakala-
22. tirthācharaṇa-janita-sukṛita u labhyavāguvudu yī-dharmakke yārobbaru
vighātavan ācharisuttāreyō
23. avarige Kāṣiyali gō-brāhmaṇa-hatyāmāḍida pāpava anubhavisalullavaru
sva-dattād dvigunam punyam
24. para-dattānupālanaṃ para-dattāpa-hārēṇa sva-dattam nishphalaṃ bhavēt
dāna-pālanaṃ yōr madhyē dānāch chhrē-
25. yō'nupālanaṃ | dānāt svargam avāpuṭi pālanaḍ achyutam padam.

Note.

The grant is dated Saturday the 10th lunar day with Uttarābhādrapada-nakshatra of the bright half of Mārgaśīra of the cyclic year Yuva, Śaka 1677 and kali 4857 corresponding to Saturday the 13th December, A. D. 1755 when Krishnarāja Vodeyar II was ruling seated on his jewelled throne in Śrīrangapattana and when Śrīnivāsarāya, Subedār of Dindugal was exercising the duties of Guritana under the King.

It records the annual money grant of some Varahas paid out of their salary at the rate of one Varaha per head by the vanṭrigārs and sēvegarā of the Kandāchāra of Dindugal (the names of the grantors enumerated) for the services of God Gōpinātha worshipped in the Śrīpādarāya Maṭha in Muḷbāgal. The grant closes with the usual imprecation.

61.

A copy of a third grant produced by the agent of the same Maṭha.

1. śubham astu svasti śrī-vijayābhyudaya Śālivāhana-Śakābdāṅgalu 1686,
Kalyabdāḥ 4865 tad-upari
2. vartamānavāda Tārāṇa-nāma-samvatsarada Kārtika-śu 12 Sōmavāra
Uttarābhādra-nakshatra Harsha-
3. ṇa-nāma-yōga Bālavā-karaṇavu kūḍida śubha-dinaḍalli śrīmad-rājādhirāja
rājaparamēśvara
4. rājāmārtāṇḍa prandha-pratāpa Apratima-vīra-narapati Mahīśura simhā-
sanādhyakshar ādan-
5. thā śrī Krishnarājavadēyarayyanavaru Hosuladēśa Kuruvankanāḍa yāḍa
tiṭṭina Gautamakshētra ubha-
6. ya-Kāvērī-madhyā-pūchima-Rāganāthasvāmiyavara Śrīrangapattana-
dallu ratna-simhāsanārūḍha-
7. r āgi prithivī-sāmājyaṃ gaiyutt iralu āḷida mahāsvāmiyavara kāryake
kartar āda

8. Navāb Haidarallikbān Būhadaravara sēvakarāda Vijayamaṅgala Gurikana Pārūpatyagāraru Āraṇi Rā-
9. mānāyakaravaru śrīmat-paramahansa-parivrājākāchāryatvādy-anēka-
10. guṇa-saṃpannuar āda pada-vākya-pramā-
11. na-pārāvāra-pārangata-sarva-tantra-svatantrar āda śrīmad-Vaiṣṇava-sid-
12. dhānta-pratishṭhāpanāchāryarāda
13. śrīmad-āchārya-Gōpīnāthadēvara-divya-śrīpāda-padinārādhakar āda śrī-
14. mach-Chhripādarāvara vidyā-sim-
15. hāsanādhīśvarar āda śrīmat-Śrīkānta-tīrtha-śrīpādāṅgalavara [kara]
16. kamala-saṅjātarāda śrīmat-Śrī-
17. vallabhatīrtha-śrīpādāṅgalavara varakumārakar āda śrīmat-Lakshmi-nidhi-
18. tīrtha-śrīpādāṅgalavara maṭhāda śrī-
19. svāmīyavara dīpārādhane kaṭlege appane prakārakke sa-hiraṇyōdaka-dāna-
20. dhārā-pūrvakav āgi baredu koṭṭa bhū-
21. dāna-dharma-sāsana-kramav entendare śrī-svāmīyavara dīpārādhane kaṭ-
22. lege aramane sēvārthavāgi
23. Vijayamaṅgala-Kandāchārāda vaṇṭri-gāraru hōbaligāraru sērvagāraru yi-
24. valagaḍigala vaṇṭrigāraru
25. sērvagāraru sahitav āgi prāku Yuva-nāma-saṃvatsarada Āsṭija ba 7
26. Bhānuvāra Punarvasu-nakshatra subha-yō-
27. ga subha-karaṇa kṛdīda dīnadallu ājīda mahāsvāmīyavara pāda-padma-
28. galige sukritavāgi Muḷubāgila
29. maṭhāda śrī-svāmīyavara dīpārādhane kaṭlege tamma tamma saluva
30. sambaladalli yathāśakti dharinārtha-
31. v āgi varuṣa 1 va Gōpāla ga 50 yi-ayivattu-varahavu varuṣampratiyalli
32. svāmīyavara dī-
33. pārādhane kaṭlege kodalluḷavaru embadāgi baredu koṭṭiruva mūlasāsana-
34. prakārakke 1-bage Gōpāla
35. ga 50 varahakku 1-Vijayamaṅgalada śimege sērida Areyanāḍu hōbali
36. Talayanallūru-grāmadalli
37. kandāchārāda hola kandāyakke uttāravāgi naḍadu baruva bhūmiyallu
38. hola baḷla 50 yi-ayivattu
39. baḷla holanu 1-Talayanallūruvam mukha-chatus-simavāgi bhūmiyanu
40. bittu Vāmana-
41. mudre śilā-pratishṭheyam māḍisikoṭṭu idhēve ādakāraṇa yi-ayivattu baḷla
42. holada phala-
43. pratyaya-jala-taru-pāshāṇa-nidhi-nikshēpa-akshīṇa-āgāmi-siddha-sādh-
44. yaṅgal emba aṣṭa-bhōga-tējas-svāmyaṅgalu
45. sahitavāgi Muḷuvāgilu-maṭhāda śrī-svāmīyavara dīpārādhane kaṭlege
46. Vijayamaṅgala-
47. da kandāchārāda Rāpyadavara sambalake uttāravāgi Āraṇi Rāmanāya-
48. karu sa-hiraṇyōdaka-
49. dhārā-purassaravāgi ā-chandrārka-sthāyiyāgi varuṣam pratiyallu sukha-
50. dali anubhavisal uḷḷavaru embadāgi
51. barasi koṭṭa bhū-dāna-dharma-sāsana yidakke sākshigalu Sūrya-Chandrā-
52. digalu
53. Vijayamaṅgalada kōṭeyalliruvu Viśālāksha-aṃmanavaru Viśvanātha-
54. svāmīyavaru 1-dharma-sāsa-
55. na-baredudu Vijayamaṅgalada Aṭhavane Rāyasa Venkaṭāchalayya dāna-
56. pālanayōr madhyē danā-
57. ch chhreyōnupālanam 1 dānāt svargam avāpnōti pālanād achyutam padam 1
58. ēkaiva bhagīni lōkē sarv-
59. shām ēva bhūbhujām na bhōjyā na kara-grāhyā vipra-dattā vasundharā
60. Śrīrāma.

Note.

This is dated Monday the 12th lunar day with Uttarābhādra nakshatra, Harshaṇayōga and Bālavākaraṇa, of the white half of Kārtika in the year Tārāṇa. Śaka 1686, Kali 4865, corresponding to Monday the 5th November of A. D. 1764. It records the grant of a dry field called Kandāchāra hola of the sowing capacity of 50 Baḷlas, situated in the village, Talayanallūru in the Hobali of Areyanāḍu in the Sīme of Vijayamaṅgala made by Āraṇi Rāmanāyaka, Gurikanapārūpatyagāra (accountant) of Vijayamaṅgala under the service of Navab Hyder Ali Khan who

was *Kāryakarta* (agent) to Krishnarāja Vodeyar II, mounted on his jewelled throne in Śrīrangapattana, to Lakshminidhittirtha, son and disciple of Śrīvallabhatirtha, disciple of Śrīkāntatirtha of the Śrīpāda-maṭha in Muḷubāgal for the service of Gcd Gōpīnātha worshipped in the Maṭha. This grant is made in lieu of the 50 varahas which the Vantrigārs, Hōbaligārs and Sērvēgārs of the Kandāchāra of Vijayamangala promised to pay out of their pay to the Maṭha in Grant No. 60 (Noted above).

62.

A copy of Kāśīkollampati grant of Āraṇi Rāmanāyaka of Śaka 1686 produced by the agent of the same Maṭha.

1. śubham astu svasti śrī-vijayābhyudaya Śalivāhana-sakhābdangalu 1686 Kalyabdhā 4865 tad-npari
2. vartamānav āda Tārana-nāma-sampvatsarada Āsvijā suddha 10 Guruvāra Śravana-nakshatra Kumbha-nāma-yōga Taitulā
3. karṇavū kūdida śubha-dinadali śrīmad-rājadhīrāja rāja-paramēśvara rāja-mārtāṇḍa prauḍh-pratāpa a-
4. pratima-vīra-narapati Mahīsūra-simbhāsanādhyakṣhar ādanthā śrī Krishnarājavodērayyanavarū Hosa-
5. la-dēsada Kuruvanka-nāda yeḍa-tittina Gaṇṭama-kṣētra ubhaya-Kāvēri-madhyā Paśchima-Ranganātha-svāmiyavara
6. Śrīrangapattanaḍallu ratna-simbhāsanārūḍhar āgi prithvī-sāmrajyam gai-vuttirālū ālida mahāsvāmiyavara
7. kārvake kartar āda Navāb Haidarālī Khān Bahaddaravara sēvakar āda Dīndigallu Āraṇi Rāmanā-
8. yakaru Sūryanārāyaṇa-Modaliyārru śrīmat paramahansa parivrājaka-chāryatvādy anēka-guṇa-saṇ-
9. pannar āda pāda-vākya-pramāṇa- pāravāra-pāraṅgata sarva-tantra-svatantrar āda śrīmad Vaiṣṇava-siddhānta-pra-
10. tiṣṭāpanāchāryar āda Śrīmad-āchāryara Gōpīnāthadēvaru divya-śrīpāda-padmārādhakar āda śrīmat Śrīpāda-
11. rāyaru vidyā-simbhāsanādhlēśvarar āda śrīmad- cchrikāntatirtha-śrīpādangaḷavara kara-kamala-sanjātar āda
12. śrīmat Śrīvallabhatirtha-śrīpādangaḷavara kumārkar āda śrīmat Lakshminidhi-tirtha-śrīpādangaḷavara maṭhāda śrīmat
13. svāmiyavara dipārādhane kaṭṭege appaṇe-prakārakke sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi baredu kotta
14. bhūdāna-dharma-sāsana-kramav ent endare śrī svāmiyavara dipārādhane-kaṭṭege aramane sēvārthavāgi
15. Dīndugalu Athavane-kandāchārada varsha-kaṭṭe-sambaladavara sambalakke uttāravāgi biḷuga 45
16. kallu-bali iruvanthā daṇḍina hōbali kudure baru Karnātakada mandī rōjige uttārav āgi biḷuga 45
17. abhayam ga 90 tombhattu-varahakke hōla-kandāya beddalu bijavari kala vondakke kandāya biḷuga
18. varahadallu bijavari beddalu kala 5 kke 1 Dīndukallu-vaḷitavāda Tādik-kombige sērida Kāśīkollampati-grā-
19. ma vandu yidakke sērida yalle Nandikoli-paṭṭe yellege tenkalu Tamma-vārupaṭṭe Koṇḍasamudrāda a-
20. grāhārada yellege uttara undārapaṭṭe yellege paduvala gadi grāma Viṭṭenāyakanapaṭṭe yellege mūḍa-
21. lu yi chatu-sīme madhye uḷḷa beddalu bijavari kala 7 kke pūrva mānya Perumānaguḍige koḷaga vandu
22. Tādikkombu yinnu chhatrakke vadaku kere sahā bijavari kala vandu nātu-kapakama mānya koḷaga āru
23. Chatra-rāyara mānya koḷaga yaradu taḷaru tallām-guttu koḷaga mūru a-pūrva-mānya bijavari
24. kala 2 nuḷidu suddha 70 bijavari kala 5 yiralluḷḷa kere vōndu sahā gadde-beddalu-tōṭa-tūḍike-tittu-
25. tīḍalu-tōṭu-tore-jala-taru-pāshāṇa-nidhi-nikṣēpa-akṣhina-āgāmi-siddha-sādhyāṅgaḷ euba aṣṭa-bhōga-tēja-svāmyāṅgaḷu sahitavāgi

26. śrī svāmiyavara dipārādhane-katlege Dinḍugallu Āraṇi Rāmanāyaka-
Sūryanārāyaṇa Mo-
27. dalīyāru uppaṇe prakāraḷke sa-hiraṇyōdaka-dhārā-purassarav āgi koṭṭanthā
bhū-dāna-
28. dharma-śāsana idakke sākshigaḷu Sūrya-chandrādigaḷu Tāḍikkombu
Aḷagirīsvāmiyavaru Dinḍu-
29. gallu Abhirāmāmbā Paḍmagiri-svāmiyavaru yī-dharma-śāsana-bareddu
Dinḍugallu
30. Rāyasta Subbāiyya dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt
svargam avāpnōti
31. pālanād achyutam padam ēkaiva bhagini lōkē sarvēśhām ēva bhūbhujām
na bhōjyā na kara-
32. grāhyā vipra-dattā vasuodharā Śrīrāma-

Note.

This grant is dated Thursday the 10th lunar day with Śravaṇa nakshatra, Kumbhayōga, and Taitulākarana of the bright half of Āśvīja of the year Tāraṇa, Śaka 1686 corresponding to Thursday the 1st October, A.D. 1764, when Krishṇa-rāja Voḍeyar II of Mysore, was ruling seated on his jewelled throne in Śrīranga-paṭṇa and when Āraṇi Rāmanāyaka of Dinḍigallu was serving under Navab Hyder Ali Khan, *Kāryakarta* (agent) to the King. It records the grant of the village Kāssikkollampati of the described boundary in lieu of 90 Varahas promised to be paid annually by Āraṇi Rāmanāyaka and Sūryanārāyaṇa Modaliyār to Lakshmi-nidhitīrtha, son and disciple of Śrīvallabha tīrtha, disciple of Śrīkāntatīrtha of the Śrīpādarāya-maṭha in Muḷubāgal for the service of God Gōpinātha worshipped in the Maṭha. The grant closes with the usual imprecation with the subscription "Śrīrāma" at the end.

63.

A copy of Ranganahalli grant of Raṇabairēgaṇḍa of Śaka 1679 produced by the agent of the same Maṭha.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē!
2. trailōkya-nagarārambha-mūlastambhāya Śambhavē!
3. Harēr līlā-varāhasya dāmshtṛā-dāḍaḷ sa-pātu nah!
4. Hēmādri-kalaśā yatra dhātrī chhatra-śrīyam dadhau!
5. svasti śrī-vijayābhayodaya Śālivāhana-śaka-varshaṅgaḷu 1679 nē lāvāra-
nāma-samvatsarada Kārtika ba 10 lu Sōmavāradallū
6. śrīmad-rājādhirāja rājaparamēśvara śrī-vīrapratāpa śrī Vīra-Śrīrāma-
dēvarāya-mahārayarayyanavaru Vidyānagaradallu ratna-simbhāsa-
7. nārūḍhar āgi prithvī-sāmājyam gaivutt iralu śrīmat-paramahansa pari-
vrājukāchāryatvādy-anēka-guṇa-sampānnar āda pada-vākya-pranāna-
8. pārāvāra-pāraṅgata-sarva-tantra-svatantrar āda śrīmad-Vaiṣṇava sid-
dhānta-pratiśṭhāpakā-chāryar āda Śrīmad-āchāryara Gōpinātha-
9. dēvara śrīpāda-paḍmārādhakar-āda śrīmach-Chhripādarāyara vidyāsimbhā
sanādhiśvarar āda śrīmach-Chhripādatīrtha-śrīpādān-
10. -gaḷavara kara-kamala-saṅjātar āda śrīmach-Chhīrīvallabhatīrtha-śrī-
pādāṅgaḷavara vara-kumārakar āda śrīmal-Lakshmi-nidhitīrtha-śrī-
pādāṅgaḷa-
11. vara maṭhada śrīmad-Gōpināthadēvara-dipārādhanege śrīmach chatur-
tha-gōtra-pavitrar āda Mummaḍi-Raṇabhairēgavudarayyara-
12. vara paṭitrar āda Raṇabaichē-gaḍḍaravara putrar āda Hoḷavanahalli
Raṇabairēgaṇḍa-ravaru barasi koṭṭa grāma-dāna-śāsana-krama-
13. v entendare namma āḷuvike Hoḷavanahalli-simege saluva Chhīlugoḇḍana-
halli upagrāmaṇāda Raṅganahalli grāma 1 1-grāmakke hāki
14. koṭṭu iruva Chhīlugoḇḍanahalli sthālāda nīrāvari bhūmi kha ¼ Vaḍagere
sthālāda nīrāvari bhūmi kha ¼ ishtake chatur-dikki-
15. na yallege saluva ane achchukattu kāḍārambha-nīrārambha-gaḍḍe-
beddalu yata kapale gūḍe guyḷu phalavali mara vriksha-muntāḍḍa-
16. nnu yī-Kārtika-Sōmavāra-puṇyakāladallu sa-hiraṇyōdaka-dāna-dhārā-
pūrvakav āgi dhāreyan eredu koṭṭev āda kārana
17. śrīmach-Chhīrīkāntatīrtha-śrī-pādāṅgaḷavara kara-kamala-saṅjātar āda śrī-
mat-Śrīvallabhatīrtha-śrīpādāṅgaḷavara vara-kumārakar ā-

18. da śrīmat-Lakṣmīkāntatīrtha-śrīpādangalavara maṭhāda Gōpīnātha
dēvara dipārādhanege śrīmach-chaturtha-gōtra-pavitra āda
19. Mummaḍi-Ranabairēgaūdarayyanavara pavutrar āda Ranabaichēgaūda-
ravara putrar āda Holavanahallī Ranabairēgaūda-
20. varu Chilugondanahallī yi-grāmaṇṇāda Ranganahallī grāma 1-grāmakke
hāki koṭṭu iruva Chilugondanahallī sta-
21. ḷada nīrāvari kha ¼ Vaddagere sthalaḍa nīrāvari hola kha ¼ saḥa
namma pitri-paitāmaha-prapitāmaharige sālōkya-sāmitīpya-
22. sārūpya-sāyujya-padavi āgabekendu śrīgaḷavara prītiyāgi dhāreyaṇ ereḍu
koṭṭev āddarinda śrīmat-Śrīkāntatīrtha-
23. śrīpādangalavara kara-kamala-saṇjātar āda śrīmat-Śrīvallabhatīrtha-śrī-
pādangalavara varakumārakar āda śrīmat-Lakṣmīnidhitīrtha-
24. śrīpādangalavara maṭhāda śrī-Gōpīnāthadēvara dipārādhanege śrīmach-
chaturtha-gōtra-pavitra āda Mummaḍi Ranabairēgaū-
25. ḍarayyanavara pavutrar āda Ranabaichēgaūdaravara putrar āda Holavana-
hallī Ranabairēgaūdaravaru Chilugondanahallī u-
26. pagrāmaṇṇāda Ranganahallī grāma 1 yi-grāmakke hāki koṭṭiruva Chilug-
ondanahallī stalada nīrāvari bhūmi kha ¼ Vaddagere
27. stalada nīrāvari bhūmi kha ¼ hola 1 tri-karaṇa tri-vāchakavāgi ēkānta-
trikaraṇadindā dhāreyaṇ ereḍu
28. koṭṭu iddēveyāgi yi-grāmada nīrḍēsadali nidhi-nikṣhēpa-jala-tara-pāshāṇa-
akṣhīna- āgāmi-siddha-sādhyāṇḡal emba aṣṭa-
29. bhōga-tēja-svāmyavannu ā-chandrārka-sthāyiyāgi anubhavisikoṇḍu japa-
vyākhyāna-kālagalali nammage āsīrvāda-mā-
30. dikōṇḍu yirabekendu barasi koṭṭa grāma dāna-sāsana Āditya-chandrāv
anilō'nalas cha dyaur bhūmir āpō hridayaṇ ya-
31. maṣcha ahaṣ cha rātrīs cha ubhē cha sandhyē dharmaṣ cha jānanti sarvā
vidiṣō diśas oḥa dāna-pālanayōr madhyē dānāch chhīrēyōnūpāla-
nam dā-
32. nāt svargam avāpnōti pālanād achyutam padam sva-dattād dvigunaṇ
punyam para-dattānupālanam para-dattāpahārēna sva-
33. dattam nishphalam bhavēt sva-dattā putrikā dhātṛi pitṛi-dattā sahōdari
anya-dattā cha mātā cha dattām bhūmim parityajēt
34. sva-dattām para-dattām vā yō harētā vasundharām shasṭīrvarsba-saha-
srāṇi viśvābhāram jāyatē krimih mad-vamśajāh para-mahī,
35. pati-vamśajā vā yē bhūmipāl satatam ujjala-dharma-chittāh mad-dhar-
mam ēva satatam paripālayanti tat-pāduka-dvayam aham śirasā vahāmi
Śrīrāma.

Note.

The grant is dated Monday (Tuesday ?) the 13th lunar day of the dark half of Kārtika in the year Īśvara, Śaka 1679 corresponding to Tuesday the 6th December, A. D. 1757 when Rāmadēvarāya, Rājādhirāja and Rājaparamēśvara, was ruling in Vidyānagara (Vijayanagar). It records the grant of the village Ranganahalli, suburb of Chilugondanahalli in Holavanahalli-sime together with two plots of rice fields of the sowing capacity of $\frac{1}{4}$ Khandiga each near Chilugondanahalli made by Holavanahalli Ranabairegauda, son of Ranabaichegauda, and grandson of Ranabairegauda III, of Chaturtha gōtra (Śūdra caste) to Lakshminidhitirtha, son and disciple of Śrīvallabhatirtha, disciple of Śrīkanthatirtha of the Śrī-pādarāyamatha of Mulubāgal for the service of God Gōpīnātha worshipped in the matha.

The grant closes with the usual imprecation and with the subscription "Śrīrāma" at the end.

64.

On a fragmentary stone lying buried in the earth near the well before the Sômesvara temple in the same town.

Size 5'-3"×1'-6".

Kannada language and characters.

1. jayābhyudaya
2. neya Khara-samvatsa
3. Manmahā Harihara

4. rāya Mahārāya
5. vāgi prithvi-rājyam
6. kâlādali Muḷuvā
7. thhannagaḷu ālu
8. thhannagaḷige dha
9. rājyada samasta
10. yaru gūdi
11. śāsanada kramavem
12. varige saluva mada
13. lage Māṇadam
14. ra emma hasu
15. dhānyagaḷu vo
16. nkavanū su
17. nṇara thāna ha
18. biṭṭevāgi yī dha
19. ḍeyal uḷḷa
20. m Gangeya taḍi
21. varājadēvagaḷu
22. haru Vāraṇā
23. . . konda

Note.

This inscription is very fragmentary as the right side of the stone on which it is engraved is cut off. The date has gone off except the name of the year Khara. It records the grant of some taxes by the inhabitants of the Muḷavāgil kingdom to one thhanna during the reign of Harihararāya of Vijayanagar.

65.

On a rock near Padmatirtha on a hillock behind Hanchukal-betta near the same town.

Kannada language and characters.

1. svasti Paridhāvi-sampvatsarada Jēshṭha ba 3 Sō lu
1. śrīmatu Sadāśivarāyara
2. Sōmeyadēvara
3. Sōmeyadēvara sthānikarige
4. sarvamānyavāgi koṭṭa
5. Muḷuvāya-nāḍige saluva
6. bhaṭavrittīyāgi
7. taude tāyanu Vāraṇāsiyali konda
8.
9.

Note.

This record which is very fragmentary is dated Monday the 3rd lunar day of the dark half of Jēshṭha in the year Paridhāvi and states that some land in Muḷavāy-nāḍu was granted, free of all imposts, as a *bhaṭavritti* (subsistence grant to priests) to the Sthānikas of the temple of God Sōmeyadēva during the reign of the Vijayanagar king Sadāśivarāya.

66.

On a stone lying in front of the chāvadi in the village Jōgalakāshṭa in Āvani hobli.

Size '5—0" × 1'—6".

Kannada language and characters.

1. śubham astu Visvāvasu-sam-
2. vatsarada Āshāḍha śu 10 lu
3. śrīman mahāmaṇḍalē-
4. svara śrīmatu virapratāpa Śrī-
5. rangarājagaḷa komāra
6. Timmarājayanu M-

10. juvāya Kalumaṭada
11. Śrīdharatīrtha-śrīpā
12. davodeyara maṭada La-
13. kshuṭnārāyanādēvara a-
14. mṛutapaḍiya nayivēdyake sama-
15. rpisi kōṭṭa svāste Muḷuvā-
16. ya Śrīrangapuravanu
17. āchandrārka-stāyi-
18. yāgi ā-dēvara amru-
19. tapadige naḍeyalu bāhu-
20. du endu hākida
21. dharinma-śāsana yi dharmmake
22. āru alupidavaru śrī
23. Vāraṇāsi Gangā-tīrādali
24. kapileya konda pāpa-
25. ke bōharu

Note.

This inscription is dated the 10th lunar day of the bright half of Āshāḍha in the year Viśvāvasu and records the grant of the village Muḷavāya-Śrīrangapura for the daily food offerings to God Lakshminārāyaṇa in the maṭha called Kallumaṭha of Śrīdharatīrtha-Śrīpāda-voḍeyar at Muḷuvāy (Muḷubāgil) by Timmarājaya, son of the Mahāmaṇḍalēśvara virapratāpa Śrīrangarāja.

67.

On the stone forming the embankment of a pond at Gangeddalu in Muḷabāgal hobli.

Modern Kannada characters.

1. śrī-Gaṇādhīpataye namaḥ
2. Bhāva-saṃvatsarada Chayitra
3. su 1 lu
4. rājādhirāja rājapara-
5. mēśvara śrī-Vīra-Harihara-
6. mahārāyaru rājyaṃ
7. gaivalli Chikkannagaḷa Vīra-
8. ṇagaḷu Muḷavāyi-nāḍu
9. samudrada Vināyaka-
10. dēvarige aṅga-raṅga-vaibhava-
11. kke kōṭṭa gadde samudra-
12. da kelage biṭṭudu idanu sē-
13. nabōvaru nāḍa prabhugaḷu
14. naḍasikoṇḍu barnuvudu

Translation.

Salutation to Gaṇādhīpati. On the first lunar day of the light half of the month Chaitra in the year Bhāva, while the illustrious Vīrabharīhararāja was ruling over the earth, Vīraṇṇa, son of Chikkanna made a grant of a rice field for the service of god Vināyaka in the village samudra in Muḷuvāy-nāḍu. The village accountant and the chiefs of the Nāḍu have to look after the charity.

68.

On a fragmentary stone lying in the lane leading to Soṇḍarapālya in the boundary of the village Kannasandra in Āvani hobli.

Size 3'—6" × 1'—6".

Kannada characters.

1. Pramādi-saṃvachara-
2. da Kārtika ba 12 Gu-
3. ruvaradalu śrīma-
4. n mahāpradhāna Vī
5. rappayyagaḷa ma-

6. kkalu Nāgayya-
7. galu Rājasēkhara-
8. dēvarige dīpārā-
9. dhanege kōtta hola
10. kham $\frac{1}{2}$ śubham astu

Note.

This inscription records the grant of a land with the sowing capacity of $\frac{1}{2}$ a khanduga to God Rājasēkhara by Nāgayya son of Mahāpradhāna Virappayya. The date of the grant which is Thursday the 12th lunar day of the dark half of Kārtika of the year Pramādi is not verifiable.

69.

On a stone lying in a field belonging to the temple at Virūpākshapura in Āvani hobli.

Size 3'—0" × 1'—0".

Kannāḍa characters.

1. Rākshasa-samva-
2. tsarada Chaitra
3. śu 15 Sô lû
4. Timmannanāyaka-
5. ru Karanika Ma-
6. dehāla Ja-
7. savantabhaṭṭa-
8. ra kailu kōtta mā-
9. nya gade hola-
10. . . . saraṇu

Note.

This inscription records the grant of some rent-free paddy fields by Timmannanāyaka to Karanika Madehāla Jasavantabhaṭṭa and is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Rākshasa.

70.

On a stone lying in the midst of rocks in the tank at Mudagere in Fairakūr hobli.

Old Kannāḍa language and writing.

Size 6'—0 × 3'—0.

1. svasti śri Indaradē-
2. vam pritvi-rājyam geye
3. mahāsthānadali-bē
4. -dikōṇḍu Komarayasa-
5. ttiyar Tāvarekereyo
6. lage Vātige (?) dēva-
7. bhōgam padirkoḷa-
8. gade nirisido
9. idan alidō Vārana-
10. siyan alido chandra

Note.

The inscription is not dated and belongs to the time of Indaradēva. Who this Indaradēva or Indradēva was, whether he was one among the so many Indradēvas of the Rāshtrakūṭas or is to be identified with Indra of the Nolamba family referred to in a previous inscription in the Report (No. 47) cannot be decided. From the nature of the characters the inscription may be assigned to a period not later than the 10th century.

Translation.

Be it well. While Indradēva was ruling over the earth, Komarayyasetti with the permission of the king made a grant of a plot of paddy field of the sowing capacity of 10 Koḷagas under Tāvarekere for the service of God Vāti(?) The inscription ends with the usual imprecation with the word *Chandra* written at the close.

71.

On a stone lying in a ridge on the border of the village Yalavahalli in the same hobli.

Size 3'—6" × 1'—6".

Telugu language and characters.

1. Raktākshi-sampvatsara Chaitra-suddha
2. daśami-nāḍu śrī Ayapagāri
3. Ayana kaṭinchina kuṇṭa
4. śrī Rāmulaku samarpi-
5. tamu śrī rāma subham astu

Note.

This inscription records that Ayapagāri Ayana constructed a pond on the 10th lunar day of the bright half of Chaitra in the year Raktākshi and dedicated the same to God Rāma. The language is modern Telugu.

72.

On a stone set up in the field of Munivenkatappa to the east of the village Nichchanakunte in Duggasandra hobli.

Size 3'—0" × 1'—3".

Kannada language and writing.

1. subham astu śrī Su
2. kla-nāma-sampvatsa-
3. ra Māgha śu 15 lū
4. Tirumalaya-
5. dēvara Nāgappa-
6. galige kōṭṭa mānya-
7. da hola kham . . .
8. mangala

Note.

This inscription records the grant of a piece of land of the sowing capacity of half a khanduga as mānya (rent-free land) to Tirumalayadēvara-Nāgappa on the 15th lunar day of the bright half of Māgha in the year Sukla.

73.

On a stone set up at the foot of a banyan tree before the same village.

Size 8'—0" × 4'—6".

Kannada language and writing.

1. Ōm namah Śivāya svasti śrī
2. vijayābhyudaya Śalivāhana
3. śaka varshangala 1442 neya
4. Vikrama-sampvatsarada Chayitra su 15 lu
5. śrīmad rājādhirāja chatuṣ-samudrādhipati
6. Krishṇarāya-mahārāyaru rājyam-gaiyuv āga
7. Muṣuvāyanād adhipati Sōmanṇa
8. -gala maga Nāgannagala
9. tamma ālikege saluva Śiguliya Dēvapu-
10. ra eraḍake saluvanthha Nichchanakunte yem-
11. ba grāmavannu tamma gaudarigū Ayyama-
12. . . galigū pūnya āgabeku endu tamma
13. Nichchanakunte-grāmavannu Śivārpitav āgi samarpi-
14. sidevu yi-grāmake saluva . . .
15. āgumādikonḍu . . .
16.
17. alidavaru Gangeya tiradali gō . . .
18. -va kondavaru.

Note.

The purport of the inscription is that during the reign of the rājādhirāja, Krishnarāyamahārāya, Nāganna, son of Sōmanna, Governor of Muḷavaynād, made a gift of the village Niechanakunte comprising the villages Sīguli and Dēvapura under his rule for peace to the souls of Tammagaṇḍa and Ayyama . . . The date of the grant is given as the 15th lunar day of Chaitra in the year Vikrama, 1442nd year of Śālivāhana era and corresponds to April 2, A. D. 1520 and it is not verifiable.

74.

On the steps in the reservoir at the village Gangeddalukunte in Duggasandra hobli.

Kannada language and characters.

1. rājādhirāja chatus-samudrādhipati
2. śrī Vira-Hariyapavodeya
3. rājyavan āluvali
4. dēvagaḷu Vināyakadēvara
5. māḍi ā-dēvara amṛitapaḍi
6. gendu koṭṭa
7. ā Vināyakadēvarige
8. aydu haṇa hadināra haṇada
9. gade mūru haṇa chandrāditya
10. ondu haṇadalu
11. Hariyapavodeya
12. paḍedu
13. śāsana dharmma
14. nripāṇām
15. bhavadbhīh
16.

Note.

This inscription is fragmentary and records the grant during the reign of Vira-Hariyapa Odeyar of wet lands yielding an income of 16 haṇas together with 3 haṇas in cash for the daily food offerings to god Vināyaka.

75.

On a stone set up in front of Vēnugopālasvāmi temple at Gujjanahalli in Duggasandra hobli.

Size 6'—3" × 3'—3".

Telugu language and characters.

(Front)

1. svasti śrī jayābhyudaya Śālivāha-
2. na śaka varshambulu 1567 agu-
3. nēti Pārthiva-samvatsaram Chaitra śu 15
4. śrīmad rājādhirāja rājaparamēśvara śrī-
5. vira-pratāpa śrī vira-Śrīrangarāyadēvamahā-
6. rāyalayyavāru Penugonḍa-ratnasimhāsa-
7. nāsinulai prithivi-sāmbrajām ēlu-
8. chundagānu śrīmad akhilāṇḍakōṭi-brahmāṇḍa-
9. nāyakul ayina Gujjanapalle Vēnugopāla Krishna-
10. svāmi-kainkarya dipārādhana taligārādhana-
11. ku Viśvāmītra-gōtram Āpastamba-sūtram
12. Yajus-śākhādhyāyulaina śrīman-mahā-
13. māṇḍalēśvara Pōchirāja-mahipāla-
14. rājulayyavāri putralayina Boggarā-
15. jayya Gujjanapalle Vēnugopālasvāmiki
16. samarpinchina dānadharma-śāsana-
17. kramam eṭṭaunaru Śrīrangarāyala-
18. yavāru māku pālinchina prabhutva-

(Back.)

19. Kôlâla-simalô chelle Gujjanapalli-grâmamu-
20. lô Kilupatle Bairasamudram ane grâmamunu tathâ-
21. tithi-punyakâlamandu êkâdasa tri-vâ-
22. chika-trikarâṇa-suddhigâ sa-hiranyôdakadâ-
23. na-dhârâpûrvakamgâ dânam chésinâram
24. ganuka â-Bairasamudrânaku chelle yelakattu-
25. lô vunde nidhi-nikshêpa-jala-taru-pâshâṇa-akshi-
26. -ṇi-âgâmi-siddha-sâdhyambul aneti ashtabhôga-tê-
27. jasvâmyau anubhavinchukoni âchandrârkamgâ di-
28. pārâdhana taligârâdhanamulu sukamgâ nadapavala-
29. sinadi ani yichchina dânadharma-sâsanamu
30. dâna-pâlanayôr madhye dânach chhrêyônu-pâlanam
31. dânat svargam avâpnôti pâlanâd achyutam
32. padam svadattâd dvigunam punyam paradattâ-
33. nupâlanam paradattâpahâreṇa sva-dattam nishphalam
34. bhavêt yêkaiva bhagini lôkê sarvêshâm êva-
35. bhûbbhujâm na bhôjyâ na kara-grâhyâ vipra da-
36. -ttâ vasundharâ ṣṭhâna-mânyam pûrva-mariyâda
37. śrî-Krushṇuniki arpitam mangalam abâ śrî śrî
38. śrî śrî śrî śrî śrî Jayarâma śrî

Note.

This inscription records that during the reign of the illustrious rājâdhirāja rājaparamêśvara virapratâpa Vira Śrirangarâya seated on the jewelled throne at Penugonda, the mahâmaṇḍalêśvara Pôchirâja's son Boggarâjayya, of Viśvâmitra-gôtra and Âpastamba-sûtra granted for the daily offerings of food and for lamp of light to god Vênugôpâlasvâmi at Gujjanahalli, the village Kilupatle Bairasamudra belonging to Gujjanapalli and situated in the district Kôlâla-stone, the rulership of which had been conferred on him by the king Śrirangarâya. The date of the grant is given as the 15th lunar day of the bright half of Chaitra in the year Pârthiva, 1567th year of Śâlivâhana era and corresponds to 1st April, A. D. 1645.

76.

On the fragmentary stone buried near the well by the side of Îśvara temple at the same village.

Size 3'—0" × 1'—3".

Kannada language and characters.

(Front.)

1. Chitrabhâ-samtsara-
2. da Vayisâka
3. Sôlu śrimatu
4. Mallapagaḷa
5. Râchanna
6. . . . Nilakanthêśvara

(Back.)

7. krama Bangere-
8. gôri śrî Hara-
9. Nârâyana
10. . . . godige
11. . . . deyanu yicha
12. . . . âru
13. . . . ge tanna

Note.

This inscription is fragmentary and records the grant of some kodige land by Mallappa's son Râchanna to God Nilakanthêśvara on Monday in the month of Vaiśâkha of the year Chitrabhânu.

On a pillar in the Gôpâlakrishna temple at the same village Gujjanahalli.

Telugu language and characters.

1. nâgaśarâla
2. mânyânaku yichina
3. Nichanakunṭa-grâma
4. Pala Timmaya
5. sâśanam!

Note.

This is a grant stating that the village Nichanakunṭa was given away as a mânya land for playing on the *nâgasvara* (a kind of musical instrument resembling a hautboy) to Palatimmaya.

SIDLAGHATTA TALUK.

78.

Kodunjeruva grant of the Ganga King Avinita of the 25th year of his reign in the possession of Ajjappanāyaka of Hosapēt in Jangamakōṭe hobli.

4 Plates, size. $8\frac{1}{2} \times 2\frac{1}{2}$ ". Elephant seal: diameter of the ring being 4 inches: thickness $\frac{1}{4}$ inch: diameter of the seal 1 inch: thickness $\frac{1}{4}$ inch.

Old Kannada characters: Sanskrit language.

I (b).

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jāhnavēya-kulāmala-vyō-
2. māvabhāsana-bhāskarasya sva-khādgaika-prabhāra-khaṇḍita-mahā-silā-
3. parākrama-yaśasaḥ¹ dāraṇāri-gaṇavidāraṇa-raṇōpalabdhā-vraṇa-vibhūsha-
4. nā-vibhūshitasya Kā-
5. nāvāyana-sa-gōtrasya śrīmat-Kongapi[va]r-mma-dharmma-mahādhīrājasya
6. putrasya pitur-anvāgata-guṇa-yu-
7. ktāsya vidyā-vinaya-vihita-vṛttasya samyak-prajā-pālana-mātrādhigata-
8. rājya-brayōjanasya² nānā-

II (a).

6. śāstrārtha-sadbhāva-dhigama-praṇita-mati-viśeṣasya vidvat-kavi-kān-
7. chana-nikashōpalabhūtasya
8. viśeṣatō¹ pyanavaśeṣasya su-vibhakta-bhakta-bhṛityajanasya Dattaka-
9. sūtra-vṛttir prapētuḥ śrī-
10. man-Mādhava-mahādhīrājsya putrasya pitri-paitāmaha-guṇa-yuktasya
11. anēka-chāturdā-
12. nta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasaḥ dhanur-abhiyōga-
13. sampādita-sampad-viśe-
14. shagasya śrīmad Harivarṇma-mahādhīrājasya putrasya guru-gō-Brāh-
15. maṇa-pūjakasya Nārāyaṇa-

II (b).

11. charaṇānudhyātasya śrīmad Vishṇugōpa-mahādhīrājasya putrasya Try-
12. ambaka-charaṇāmbhōruha-
13. rajar-pavitrikṛitōttamāṅgasya vyāyāmō [d]-vṛitta-pina-kāṭhina-bhujad-
14. vāyasya sva-bhūja-bala-pa-
15. rākrama-kraṇa-kṛita-rājyasya Kaliyuga-bala-pankāvalagna-dharmma-vṛi-
16. shōddharana-nitya-sannaddhasya
17. śrīman Mādhava-mahādhīrājasya putrasyāvichehḥinnuāśvamēdhāvabhṛi-
18. tābhishikta śrīmat Kadamba-kula-ga-
19. gana-[ga]bhastimālinah śrī-Kṛishṇavarṇma-mahādhīrājasya priya-
20. bhāginēyasya janani-dēvatāṅka-pa-

III (b).

16. ryyanka ēvādhigata-rājya-bhishēkasya vijṛimbhamāṇa-śakti-trayasya pa-
17. rasparānavamarddanōpa-
18. bhujyamāṇa-tri-varṅga-sārasya asambhramāvanamita-samasta-sāmanta-
19. mandalasya nirantara-prēma-bahu-
20. māmānurakta-prakṛiti-varṅgasya vidyā-vinayātisaya-paripūtāntarātma-
21. nah Kārttayugina-rāja-cha-
22. ritāvalambinah anēka-samara-vijayōpārjṛita-vipula-yaśasaḥ-Kshīrōd-aik-
23. ārṇnavikṛita-bhuvana-trayasya.
24. niravagraha-pradhāna-śauryyasya avishahya-parākramākrānta-pratirāja-
25. mastakārppitāpratihata-śā.

1. read dāraṇāri.

1

2. read prayōjanasya.

III (b).

21. samasya vidvatsu prathama-ganyasya śrīmat Kongaṇi-mahādhīrājasya
Avāntanāmanah ātmanah pra-
22. varddhamāna-vijayaiśvaryya-pañcha-vimsad-vijayi-samvatsarē Bhādrapa-
dē māsē śukla-pakṣhē tithau.
23. dasamyām Brihaspativārē Pūrvābhādrapadē nakṣatrē Sūguttūrvāsta-
vyēbhyah Pudōli-vishayē
24. Kōdunjaravu-nāma-grāma sa-sarvaparīhāra-kramenādbhīr dattah dama-
niyama-tapa-svādhyāya-vajana-
25. yājanāddhyāyanāddhyāpana-śāpānugraha-sāmartthēbhyah chatus-saptati-
bhyah Brāhmaṇēbhyah.

IV (a).

26. Maniyadegureya Nandiyāla Sūpāla Nāndareya Madanḍa Muḥbōroupiya
Maṇali-
27. ya Marugareya Ganjenāḍa Nirgundha Cholleya Volgoḷava Sēndraka-
yōdha-mahāmātra-sarvva-chāturvaidya-
28. prabhīriti pradhāna-purusha-samakṣam asya dānasya sākṣiṇah harttā
pañcha-mahā-pātaka-samyuktō bha-
29. vati bahubhīr vvasudhā bhutvā rājabhis sagarādibhīh yasya yasya yadā
bhūmis tasya tasya tadā phalam
30. sva-dattām para-dattām vā yō harēta vasundharām shasṭim varsha-
sahasrāṇi ghōrē tamasi va-
31. rttatē || Apāpēna Bānapurēsēna likhitēyam tāmra-pattikā ||

Translation.

(Line 1).

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

(Lines 2-4)

A sun illumining the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kāṇvāyana-sagōtra, (was) the illustrious Konguivarmmadharma-mahādhīrāja :

(Lines 5-7)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, possessed of a keen intellect disciplined by the deep study of different śāstras, a touchstone for testing gold the learned and the poets, unrivalled in every respect, having differentiated between admirers and servants (or having his servants well provided), author of a treatise on Dattaka-sūtra was the illustrious Mādhavamahādhīrāja.

(Lines 8-9).

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, possessed of a glory obtained by his skilful archery was the illustrious Harivarmma-mahādhīrāja.

(Lines 10-11).

His son, devoted to the worship of the gurus, cows and Brahmins, meditating on the feet of Nārāyaṇa, was the illustrious Viṣṇugōpa.

(Lines 12-14).

His son, with his head purified by the pollen from the lotuses the feet of Tryambaka, having arms made round, big and hard due to exercise, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mādhavamahādhīrāja.

(Lines 15-30).

His son, the son of the beloved sister of Kṛṣṇavarmma-mahādhīrāja who was a son in the firmament of the Kadamba family, bathed in the sacrificial water of

KODUNJERUVU PLATES OF THE GANGA KING AVINITA.

I B

சுதிரகரதா ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...

II A

கருதபுதாநத...
கருதபுதாநத...
கருதபுதாநத...
கருதபுதாநத...
கருதபுதாநத...

II B

ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...

III A

ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...

III B

ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...

IV A

ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...
ததவரதாநத...



the uninterrupted horse-sacrifices performed by him; having been anointed a king on the very lap of his worshipping mother, possessed of progressive administrative policy, observing the three pursuits of life in perfect harmony, with his feudal chiefs easily kept under his control, with his subjects devoted and loyally attached to him, with his mind purified by his excellent learning and modesty, following in the footsteps of the kings of the Kṛita Age, having flooded the three worlds with milky ocean of his wide fame won in his numerous victorious battles, possessed of valour unopposed; with his orders unquestioned and obeyed with heads bent by his rival chiefs brought under his control by his unbearabe prowess, the foremost among the learned was the illustrious Konganimahādhirāja by name (Avinīta). He in the 25th year of his victorious reign full of prosperity and plenty (Probably the year Vijaya might have been meant) in the month of Bhādrapada (August and September) on Thursday the 10th lunar day of the bright fortnight with Pūrvābhādrapada constellation, to 74 Brahmans residing in Suguttūr in the country of Puḍōli and possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching, and remarkable for their self-restraint, control of senses, penance, and daily study, granted with pouring of water the village named Kōdunjaruvu free of all taxes and imposts in the presence of warriors mahāmātras and *chaturvaidyas* and other leading personages of Maniyāteḡure, Nandiyāla, Simbāla, Nāndare, Madaude, Mulchōrompi, Manali, Marugere, Ganjenād, Nirgunda, Chelle, Volgoḷa and Sēndraka. They are the witnesses to this gift. Whoever takes away this gift will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. Whoever takes away the land granted either by himself or by others will live 60,000 years in fierce darkness.

(Line 31)

By Apāpa, the lord of Bānapura, is this copper-plate grant written.

79.

Nallāla grant of the Ganga king Durvinita of the 40th year of his reign in the possession of Āvala Kōṇḍappa in the village Hosapet in the same hobli.

5 Plates with a ring: Elephant seal. Size 8½" x 2½".

Old Kannada characters and Sanskrit language.

I (b).

1. svasty astu jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna
śrīmaj Jāhnavēya-kulāmalavyōmāva
2. bhāsana-bhāskarasya sva-khādgaika-prabhāra-kandita-mahā-śilāstambha-
labdha-bala-parākramayaśasah dāruṇāri-gaṇa-
3. vidāraṇa - rauḍpalabdha - vṛaṇa-vibhūṣaṇa - bhūṣitasya - Kāṇvāvana-sa-
gōtrasya śrīmat-Kongunivarmma-dharma-mahādhirāja-
4. sya putrasya pitur anvāgata-guṇa-yuktasya vidyā-vihara-vihita-vrittasya
sainyak-prajā-pālana-matradhigata'-rājya-
5. prayōjanasya nānā-sāstrārthita-sadbhāvādhigama-pranīta-matī-viśeṣasya
vidvat-kavi-kāṇhana'-nikashōpala-bhūtasya.

II (a).

6. viśeṣatō'py anavasēśasya nīti-sāstravaktṛi-prayōktṛi-kuśālasya su-
vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-
7. vrittēḥ prapētub śrīman Mādhava-mahādhirājasya putrasya pitṛipaitāmaha-
guṇa-yuktasya anēka-chaturddanta-yu-
8. ddhāvāpta-chatur-udadhi-salilāsvādita-yaśasah samāda-dvirada-turagārō-
hanātīsayōtpanna-tēja-
9. sah hanur-abhiyōga-sampādita-sampad-viśeṣasya śrīmad Harivarmma-
mahādhirājasya putrasya guru-gō-Brā-
10. hmaṇa-pūjakasya Nārāyaṇa-charaṇānu-ddhyātasya śrīmad Vishṇugōpa-
mahādhirājasya putrasya Tryanbaka-

II (b).

11. charaṇāmbhōruha-rajah-pavitrikṛitōttamāṅgasya vyāyāmō-dvṛitta-pina-
kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-

12. Kraya-krita-rājyasya 'kshut-kshāmōshṭha-piṣitāśana-pritikara-niṣita-dhār-
śēḥ kaliyuga-bala-pankāvasanna-dharmma-vrīṣhō-
13. ddharana-nitya-sannaddhasya śrīmat-Mādhavamahādhirājasya putrasyā-
śvamēdhāvabhṛitābhi [shī] kta-śrīmat-kadamba-kula-ga-
14. gana-ga [bha] stūnālina śrīmat Krīṣṇavarman-mahādhirājasya priya-
bhāginēyasya janani-dēvatā-paryanka-ēvādhigata-rā-
15. jyābhishikēkasya vijrīmbhamāna-sakti-trayasya paraspārānavamarddēnō-
pabhujiyamāna-tri-varṅga-sārasya asambhramā-
16. vanamita-samasta-sānanta-maṇḍalasya nīrantara-prēma-bahumānānura-
kta-prakṛiti-varṅgasya vidyā-vinayātīśaya-paripūrītā-
17. ntarātmanah Kārtayugina-rāja-charitāvalambinah anēka-tumula-samara
vjayōpārjita vipula-yāśasah Kshirōdaikārpna-
18. vikṛita-bhuvana-trayasya nīravagraha-pradhāna-śauryasya avisbahya-
parākramākṛanta-pratirāja-mastakārppi-
19. tāpratihata-śāsanasya anēka-mukhābhivarddha māna-vibhavōdaya-parā-
jita-dravina-pathē prathitānēka-guṇa-ni-
20. dhāna-bhūtasya vidvatsu prathamā-ganyasya prunayi-jana-hṛidaya-nanda-
nasya muryādā-laughanālanakṛita-ratnākara-vṛittasya ya-

III (b).

21. thārha-dandatayānukṛita-Vai va]svatasyēva Manōr vvarpnāśramā-
bhīrakshina [h] Dakshināndīśam abhigōptum paryāptavatah prātejanina-
sya su-
22. prajasah śrīmat Kongani [ma] hādhirājasya Avinita-nāmnah putrēna
Punnāda-rāja-skandavarman-priya-putrikā-janmanā vidyādhiga-
23. ma-jani-ta-vinaya-viśēsha-vinamitā-śēṣāntaranga-ripu-samudayēna
samuditabala-parākramēna samākṛāntānēka-
24. para-nripati-maṇḍalēna Andariy Alattūr Porullare Pernnagarādī anēka-
samara-mukhā-makhahūtāprapāta-śūra-purusha-
25. paśūpahāra - vighasa - vihasṭikṛita - kṛitāntāgni - mukhēna nija-vaimātrē-
yānuja-bhuja-dvayātigādhōpagūdhā [m] sva-bhuja.

IV (a).

26. bala-parākramēnakramya kṛita-kēśa-kacha-grahām rājyalakshmīm svōras-
thajē vipulē nitya-sukha- nīvasinim kṛitavatā anēka-kāvya [ka] thā-
nātaka-praṇa-
27. yana-prarūḍha-pātavēna nīti-śāstra-granthārttha-prayō-ga-pratipādanam
prati pratyaksha-Vishnuguptēna gāndharvva-nātya-śāstra-vyākhyāna-
vinijyō-
28. gam prati samatīśaita-Tumburo-Nārada-Bharata-Rēva-Kambalāchāryyē-
na hasti-sikshā-vijñāna-vinijyōjanam prati sama-
29. tulita-rājaputra-Sālihōtrēna āstrōpāstrādi-praharāna-vidyābhīyōgam prati
samakshī-kṛita-Parasurāmēna purusha-lakshana-
30. śāstra-vidhin prati sākshāt Samudrasūrinā Ayurvēda-vijñānam prati
sadrīśātrēya-Dhanvantari-Charakēna sakala-guṇa-salila-samudrē-

IV (b).

31. ga nānā-sthānāntara-vinirmīta-vividha-vibhavavatā viśiṣṭa-dēvakula-
śālārāma-vāṭikā-samudrōpama-taṭāka-prabhṛity anēka-dharmma-sēta-
pravarttana-praka-
32. tikṛita-dharmma-mūrtimatēva Dharmmarājēna pratisamvatsarānukshēṭ¹ra
vividha viśiṣṭa-yajñēna hiraṇyagarbbhasya mahāyajñasyā-vabhṛitha-
saliladhārābhishiktē-
33. na śrīmat Kongani-vṛiddharājēna ari-narapati-śrī-Duryvinita-nāma-
dhēyēna samasta-Pōnāta-Punnāṭādhi [pēna] Bhāradvāja-sagōtrābhīya-
adhigamya-
34. māna-yajanādi-ṣaṭ karmabhyām Taittirīyya-charaṇābhīyam prāva-
chana-kalpābhīyam pitā-putrābhīyam Sēnaśarmma [bhyām] Korikuunda-
vishayē Nallālan-nāma-
35. grāmah pravarttamānē vijaya-samvatsarē chatvārimśattamē Vaiśākha-
prathamā (prathama)—pakshē parvvaṇi Viśākha-nakshatrē brāhmē
muhūrtta⁴ Budhavārē Ma-

1. Read kshāmāushṭha.

2. Read mukha.

3. Read pratisamvatsarānukshēṭṭha.

4. Read mukhārttē.

NALLALA PLATES OF THE GANGA KING DURVINITA—concluded.

III B

[illegible]

IV A

၁၀၂၃၄၅၆၇၈၉၁၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁
 ၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉
 ၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉
 ၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၀၁၀၂၀၃၀၄၀၅၀၆၀၇၀၈၀၉၁၀၁၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁

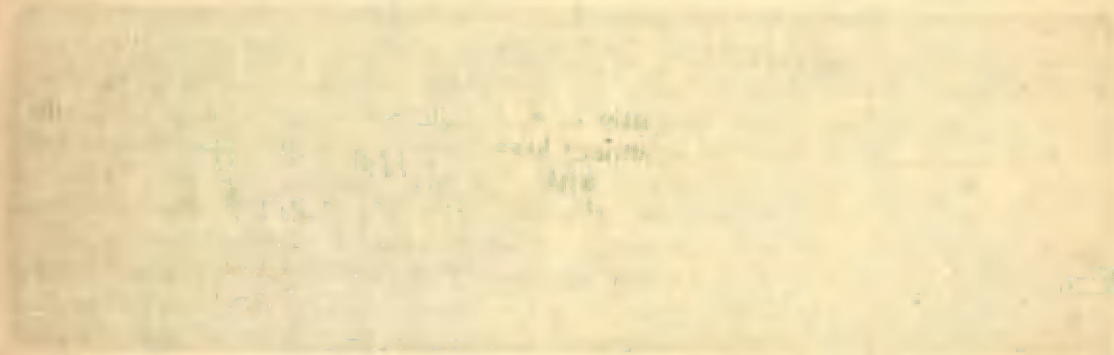
IV B

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 श्रीमद्भगवद्गीतायां अर्जुनसंवादे अष्टमोऽध्यायः ॥
 अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः मामकाः पाण्डवाश्चैव ॥ तस्यैव तन्मया
 द्रुपदो वीक्षमाणः ॥ १ ॥

VA

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥





V (a).

36. niyatigure Asimbāla Nandīlādyanēka-mahāmanushya-pratyaksham
sakala-chāturvēdyā-samaksham sa-sarvya-parihāram uda-
37. ka-pūrvvam yathā-vidhi prādāyi api chātra Manugītā-slōkā scan-dātum
sumahach-ohhakyam duḥkham anyārttha-[pāla] nam dānam vā
pālanam vēti-
38. dānāch chhrēyōnupālānam bahubhir vvasudhā dattā rājabbis Sagarādi-
bbih yasya yasya [yadā bhū] mis tasya tasya tadā-
39. phalam¹ svadattām paradattām vā yō harēta vasundharām shashthi-
varsha-sahasrāpi ghōrē tamasi varttatē brahmasvam tu visham
ghōram na vi-
40. sham visham uchyatē visham ekākinam hanti brahmasvam putra-pautri-
kam Ghanambāchāryyēna likhitam idam śāsanam²

Translation.

Lines from 1 to 18 as in the Kodanjeruvu grant of Avinita (see page 68) with the exception of line 12 meaning: with his sharp sword ever pleasing the flesh-eating demons with their lips emaciated with hunger.

Lines 19 to 40:

Having secured the road for wealth which was ever increasing in various directions, the receptacle of innumerable remarkable qualities, the foremost among the learned, the beloved of those who loved him, never swerving from the fixed boundary (of good conduct) like an ocean; like Manu, the son of Vivasvat in virtue of his meting out punishments according to the gravity of the crimes; protector of castes and orders of religious life, well-fitted to protect the southern quarter; beloved of all; possessed of good subjects, was the illustrious Konguni-mahādhirāja, Avinita by name.

His son, born of the beloved daughter of Skandavarman, the lord of Punnāda, with the band of passions (internal enemies) kept under his control by the power of his discipline due to learning, endowed with brilliant valour, with the circle of hostile kings subjugated, having satiated the God of death to his anxious bewilderment by the immolation of a number of sacrificial victims of heroic valour at the altars of various battles fought at Andari, Alattūr, Porulare, Pernnagara and other places, with the goddess of sovereignty caused to reside for ever with happiness on his broad breast after having with his powerful arm dragged her by her hair though she had been firmly held within the fold of the arms of his own step-brother, expert in the composition of various forms of poetry, stories, and dramas, an incarnation of Vishnugupta in the application of the principles expounded in the science of polity, having surpassed Tambura, Nārada, Bharatadēva, and Kumbalāchārya in commenting on and the application of the principles of the arts of music and dancing; a rival to Rājaputra (?) and Śalibotra in the application of the principles expounded in the sciences of training the horses and elephants; an incarnation of Paraśurāma in the art of using *astras*, *upastras* and other weapons; a real Śamudrasūri in the art of human physiognomy and allied knowledge; equal to Ātrēya, Dhanvantari and Charaka in the knowledge of medical science; an ocean of good qualities the water with his victories and powers exhibited in various places; a Dharmarāja, the embodiment of all the dharmas performed by him such as the construction of temples to various gods, parks and groves, tanks resembling ocean, and other religious and charitable works; a performer of various sacrifices in several sacred places year after year; anointed with the ablution of the consecrated water of the sacrifice called Hiranyagarbha; was the illustrious Konganivridharāja, well-known as Durvinitta among hostile Kings, the lord of all Ponnāta and Punnāta:

By him was granted with pouring of water, free of all imposts, the village of Nallāla in the country of Korikunda to Senasarma's father and son, of Bhāradvāja-gōtra, ever practising the 6 Brahman duties, learned in the Taittiriya and excellent teachers, in his 40th victorious year on Wednesday the 15th lunar day of the 1st half of the Vaisākha with viśakha constellation in the early morning in the presence of the mahājanas of Maniyāteḡure, Asimbāla, Nandiyala and other places and before the *chaturvedyas*.

Here are the verses recited by Manu. (Lines 37 to 39 as in the previous plate). The property of the Brahman is a deadly poison. The ordinary poison does not deserve its name for it kills only one (the eater) while the Brahman's property destroys sons, grandsons and all.

This plate was written by Ghanambâchâryya.

80.

Alûr grant of Gunga yuvarâja Mârasingha dated the Śaka year 721, in the possession of Avalakondappa at the same village.

Seven Plates with ring and elephant seal. size 8½" × 4"

Old Kannada characters and Sanskrit language.

I (b).

1. svasti jitam bhagavatâ gata-ghana-gaganâbhena Patma-nâbhena śrinaj
Jâhnaveya-kulâmalâ-vyômâva-
2. bhâsana-Bhâskarah sva-khâdgaika-prahâra-khandita-mahâ-silâ-stambha-
labdha-bala-parâkramô dârupâri-gana-
3. vidâraṇôpalabdha-vraṇa-vibhûshana-vibhûshitah Kâpâyana-sagôtrah śri-
mat Konganivarman-dharmina-
4. mahâdhirâjah tasya putrah pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-
vrittah samyak-prajâ-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâncana-nikashôpala-
bhûtô nîti-sâ-
6. strasya vaktri-prayôktri-kusalô¹ Dattaka-sûtra-vrittêr prapêtâ śrîmân
Mâdhava-mahâdhirâ-
7. jah tat-putrah pitri-patîmaha-guṇa-yuktô nêka-châturddanta-yuddhâvâ-
pta-chatur-udadhi-sallâsvâ-
8. dita-yasâh śrîmadd Harivarman-mahâdhirâjah tat-putrô dvija-guru-dêvata-
pâjana-parô Nârâyana-
9. charaṇânudhyâtaḥ śrîmân Viṣṇugôpa-mahâdhirâjah tat-putrah Tryam-
baka-charaṇâmbhōruha-rajâ-
pa-
10. vitrikritôttamâṅgah sva-bhujâ-bala-parâkrama-kraya-krita-râjyah Kali-
yuga-bala-pankâvasanna-dha-

II (a).

11. roma-vrishô-ddharana-nitya-sannaddhah śrîmân-Mâdhava-mahâdhirâ-
jah tatputrah śrîmat Kadamba-kula-gagana-
12. [ga] bhastimâlinah Krishnavarman-mahâdhirâjasya priya-bhâginêyô
vidyâ-vinayâtisayaparipûritâ-
13. ntarâtmâ niravagraha-pradhâna-sauryyô vidvatsu prathamâ-ganyah śri-
mân Kongani-mahâdhirâjah A-
14. vinîta-nâmâ tat-putrô vijrumbhamâna-śakti-trayah Andari-Âlattôr
Pporuḷare-pernnagarâj² yanêka-
15. samara-mukha-makha-hûtha-prahata-sûra³ purusha-puśûpahâra-vigbasa-
vihastikrita-Kritântâgni-mu-
16. khab Kirâtârjunîya-pancha-daśa-sargga-ṭikâkârô Durvinîta-nâmadhêyah
tasya putrô dardânta-
17. vimardda-vimridita-viśvambarâdhipa-manli-mâlâ-makaranda-panja-pin-
jarikri⁴ yamâna-charana-yugala-nâli-
18. nô Mushkara-nâmadhêyah tasya putrah chaturddâśa-vidyâ-sthânâdhigata-
vimala-matîḥ vis⁵êshatô navasê⁶
19. abasya nîtisâstrasya vaktri-prayôktri-kusalô ripu-timira-nikara-nirâ-
karaṇôdaya-bhâskarah Śrîvikra-
20. ma-prathita-nâmadhêyah tasya putrah anêka-samara-sampâdita-vijrim-
bhûta-dvirada-radana-kulisâbhi¹⁰

II (b).

21. ghâta-(h)—vraṇa-samrôdha-bhâsyad-vijaya-lakshana-lakshikrita-viśala-
vakahasthalah samadhigata-sakala-sâ-

1. Read padma.

2. Read khadgaika.

3. Read kusalo.

4. Read pernnagarâdyanêka.

5. Read makhâhata.

6. Read sûra.

7. Read pinjarikriyamdya.

8. Read visêshatô.

9. Read navakshasya.

10. Read kulîddbhigâta.

22. strārtha-tatvas sa-mārādhita-trivarggō niravadhya-charitaḥ prathī¹ dinam-
abhiwarddhamāna-prabhāvō Bhōvi-
23. krama-nāmadhēyaḥ api cha nānā-hēti-prahāra-pravighāṭita-bhātōram² 1-
kavātōtthitāsrig-dhārāsvāda-
24. pramatta-dvipa-śata-charana-kshōda-sammardda-bhūmē sangrāmē Pallā-
vendra (h) nnarapatim ajayad yō Vilandābhi-
25. dhānē rāja Śrīvallabhākhyas samara-śata-jayāvāpta-lakshmi-vilāsah³
tasyānujō nata-marē-
26. ndra-kirita-kōti-ratnārka-didhiti-virājita-pāda-padmah⁴ Lakshmyā sva-
yam-vṛita-pa (t) tir Nuavakāma-nāmā
27. Śishṭa (h) — priyō ri-gaṇa-dārūṇa-gīta-kīrttiḥ tasya Kongani-mahārājasya
Śiyamārāpara-nāmadhēyasya pautrah
28. samadhigata-samasta-sāmanta-makūṭa-tāṭa-ghaṭita-bahala-ratnā-(vīlā) vi-
lāsad-amaradhaṇuṣh-khaṇḍ-maṇḍita-charaṇa-
29. [ka] mala-maṇḍalō Nārīyana-charaṇa-nihita-bhaktiḥ sūra-purusha-
tūraganara-vāraṇa-ghaṭā-sanghaṭṭa-dārūṇa-sama-
30. ra-sīraśi⁵ nihitātma-kōpō Bhīmākōpaḥ prakāṭa-rati-samaya-samanuvar-
ttana-chatura-yuvati-jana-lōka-dhū-

III (a).

31. rītō Lōkadhūrttaḥ su-durddharānēka-yuddha-mūrdha-lābha-vijaya-
sampad-ahitā⁶ -gaja-ghaṭā-kēsari Rājakēsari
32. api cha yō Gangānvaya-nirmūlambara-tala-vyābhāsana-prōllasan-mā
[r] taṇḍōri-bhayankarāś śubhakarah
33. sanmārgga-rakṣākaraḥ saurājyam samupētya rāja-samitau rājan guṇair
uttamai rāja⁷ Śrī puruṣhaś chiram vijayatō
34. rājanya-chūdāmaṇi [h] Kāmō rāmāsu chāpē Dasarat⁸ [h]a-tanayō
vikramō jāmadagnyah prājyaisvareyyē Balāriḥ
35. bbahu-mahāśi⁹ Raviścha prabhutvō Dhanēsah¹⁰ bhūyō vikhyāta-sakti
(s) sphuṭataram akhila-prāṇa-bhājām
36. Vidhātā dhātṛa śishṭa-prajānām patir iti kavayō yam praśamsanti nityam
sa tu prati-dina-pravṛitta-
37. mahā-dāna-janita-puṇyāha-ghōṣha-mukharita-mandirō darēna Śrī-puru-
sha-prathama-nāmadhēyēna Prithu-
38. vi-konguni-mahārājah tat-putrah prātāpa¹¹ vinamita-sakala-mahīpāla-
maṇimālā-lālita-charaṇāra-
39. vinda-yugalō n i j a-bhūja-virājita-nisita-kaḷga¹² -paṭṭa-samākriṣṭanistṭa¹³ -
dharā-pāla-vallabha-jaya-śrī-samālingita-
40. s samara-mukha-sammukhāgata-ripu-uripati-ghaṭā-kumbha-nirbhēdanō-
chechhalita-rakta-chechhṭāpāta-pāṭalita-nija-bhu-
41. ja-atambhaḥ Akarṇa-samākriṣṭa-chāpa-chakra-vinirmukta¹⁴ -nārācha-
parauparāpāta-pātītārāti-maṇḍalō bahu-sa-

III (b)

42. mara-samārjita-jaya-patākā-śata-śabalita-nabhasṭhalah yasmin prayāta-
vati kōpa-vaśam mahise¹⁵ yānti
43. kṣhaṇād ahita-bhūmibhujō raṇāgrē antrāvali-valaya-bhishanām Anta-
kasya vaktrāntaram kṣhataja-karddama-
44. du-[r] nnirīksham sa tu śīśirakara-nikara-nirmūla-nija-vaśōrāśi¹⁶ -visa¹⁶ -
dikṛita-daśa-[di]śā-chakra-samasta-chakravartti-la-
45. kṣhaṇōpalakṣhitō nirapēksha-parōpakāra-sampādanaika-vyasanah pra-
varttita-nyāya-bala-samunmūlita-Kālī-kā-
46. la-vilasitō nipuṇa-nija-nīti-prayōgā-pahasita-Brihaspatih ku-uripati-ka-
dambaka-kapata-kōti-vighāṭi-
47. ta-dharmmāvalambana-śilāstarubhāya-māna-charitaḥ satata-pravṛitta-
dāna-santarppita-dvijāti-lōkah
48. prōnmūlita-vikārēṇa sarvva-lōkōpakāriṇā yasya dānēna dignāga-dāna-
dhārā-pyadhah-kṛitā api

1. Read *pratidinam*.
2. Read *bhātōram*.
3. Read *vilāsah*.
4. Read *padmah*.
5. Read *sīraśi*.
6. Read *ahita*.

7. Read *rāja*.
8. Read *Dasaratha*.
9. Read *mahāsi*.
10. Read *Dhanēsah*.
11. Read *prātāpa*.
12. Read *kaḷga*.

13. Read *samākriṣṭanistṭa*.
14. Read *vinirmukta*.
15. Read *mahīśa*.
16. Read *visadikṛita*.

49. cha jaṭānām sa'n'ghātair iha bhuvi kritā-nūna-vipadām kalānām ādhārō
budha-jana-hitāpādana-parah gunānām
50. śuddhānām(un) api niyatam utpattī-bhavanam nṛpāṇām nētā yaḥ kavir iti
matam kāvyā-kus'alaḥ durvrigāha-Phanisu-
51. ta-mata-pāra'vāra-pūradriśvā pramāna-sāstra-sāna-nisātikṛita-dhīra-Dhī-
hana-sāma-tantra-tatvā-vabōdha-vima-
52. dikṛita-budhō hastini vaktrō dbhava-yati-pravara-matāvabōdhana-gabhi-
ra-matih vidvan-mati-vitati-vikalpita-yā

IV (a).

53. ta-yāta-vichāra-vichakṣhaṇō' Ņgikṛita-turangaṇāgama-prayōga-pariṇatō
dhanur-vvidyāmbhōruha-vana-ga-
54. gana-vikāśana-vidagdha-marichimālī nija-nirmaita-gaja-danta-kalpanāga-
mānālpa-chētā virachita-Sētu-
55. bandha-nibandhanānandita-vipaśchin-maṇḍalas sakala-nāṭaka-vishaya-
sandhi-sandhyāngādī' -yōjanā-chaturō
56. nirupama-nija-rūpa-nirjjita-Makaradhvajō Makaradhvaja-guru-e h a r ṇ a
sarōja-vinamana-pavitrikritō-
57. ttamāṅgaḥ Mudugundūr-naāma-grāmō-paviṣṭa-rāṣṭrakūta-Chālukya-
Haihayapra-mukha-pravira-sa'
58. nātha-Vallabha-sainya-vijaya-vikhyāpi-ta(h)-prabhāvaḥ api cha Dhōrās-
vtyam samantāt pra-
59. balam-apagata-vyāpta-dik-chakra-vālam nirjjityānēka-sankhyair mṇi-
ta-nija-bhujōnmukta-nārācha-jālaḥ dēv [ō] ya [h]
60. prājya-tējās timiram iva mahat-tivra-bhānur-mmayūkhaḥ dūrvārōdāra-
pātair udayam abhilashau svam nivēṣam vivē-
61. śa(h) sa tu Harir iva satata-sambhāvita-dvijapatih sahasra-kiripa'iva
pratidiva sōchitōdayō bhu-
62. janga-lōka iva vigata-bhayō ratnākara ivāsprishta-kalankō Duryyō-
dhanōp-yabhinanditārjuna-guṇō vāhi[ni]-
63. patir apyajāḍasayab' śitakarōpyanālīn-gitamali[na] bhāvō Rāṣṭrakūta-
Pallavānvaya-tilakābhyām mū

IV (b).

64. rddhābhishukta-Gōvindarāja-Nandivarimnā-bhidhēyābhyām samanushṭhi-
ta-rājya-bhishēkābhyām nija-kara-ghaṭita-paṭṭa-vi-
65. bhūṣita-lalāta-paṭṭō vikhyāta-vimala-Gangānvaya-nabha [sthala-gabha]
stimaālī Kongani-mahārājādhirāja-paramēśva-
66. ra-śrī-Sivanārādēvaḥ tat-putrah nija-bhujā-nibita-nisāta-hēti-pata'-pāti-
tārāti-varggō'-varggā-trayōpā-
67. rjjanārjjitōrjjita-yasas-santāna-santarppita-samasta-jana-hṛi [da] ya[h] pr-
abhiavat-Kali-kāla-bala-vivarddhita-kala[n]ka(un)-
68. vilayana-(kalya)-kalyāṇa-charitaḥ sva-vamśa-viśada-viyad-amśumālī sa-
masta-nīti-sās'tra-pra(yō)-
69. yōga-pravināgraganyas-turangaṇārōhana maipunya - prīṇita-kṣhōṇipati-
sutasaha
70. sra-labdha-śādhu''dhvanir anēka-sangarangasa-śūnān''gik''rita-jayaśrī-sa-
mālingita-bhujanga-bhōgābha-bhīma-bhu-
71. ja-dandah yasmim chhāsati satya-dhāmmi'' vimalē rājanvati mēdini yasm-
in sthairyam upētya brihita''balō dha-
72. rmmō' dhikam jimbhatō yasyaivābhaya-dāyita' ti-dayitā dōś śālinaś śās-
vati'' Lakshmyā yatra yasō-nidhanu pa-
73. timatir jātā jagad vallabhē sa tu pitā-maha ivānēka-rāja-hamsa-sansē-
vitaḥ padmavāsas'' cha Madhumat[h]ana i-
74. va tri-lōkādihika-vikramākshipta-bali-ripur abhīna-sthīti-ratiś cha Dhūrjatiḥ
kvāvināśvarēśvara-bhāvō Virabha-

1. Read *kalalāk*.2. Read *pārdvira*.3. Read *pātaydita*.4. Read *mudhyāga*.5. Read *agnātha*.6. Read *kratva*.7. Read *ajāḍasayab*.8. Read *pāta*.9. Read *pātītārāti*.10. Read *sāstra*.11. Read *śādhu*.12. Read *samparāṅgaṇa*.13. Read *simaṅgikṛita*.14. Read *dhāmmi*.15. Read *briṇhita*.16. Read *śāsvati*.17. Read *padmavāsa*.

V (a)

75. draś cha Kūrti(h)ikēya iva sakala-jagdu-[di'rita-svāmi-sabāla'-sakti'-samm-pannaś cha mahā-Mēru iva sva-mahi

76. mādhab-kṛita-mahibhriṇ-maṇḍalō mahā-satvaś cha japi cha¹ Manvādi-shōḍaś a-mahiśa-guṇānucāgo yam prā-

77. pya vamsi ti² padam jagatō jagāma yasya pratāpa-dahanō³ hita-buddhi-vārdhā survāyatē narapatēr ati-dūratōpi

78. yaś cha samara-sirasi Rāmāyatē⁴ para-kajatrē cha⁵ nija-charaṇa-sarasijō-pajivini janē mitrāyatē ripu-timīra-

79. nichayē cha anēka-prakāra-raṇarānakār dditāntahkaranānām śaraṇāyatē sampadā cha ati-prabhūta

80. mati-nikēta-(ta)tamas-tati-tiraskṛitan pradyōtāyatē nikhila-jagad-anullan-ghitājñā-sampātā⁶ cha sa-

81. kala-kūvalaya-lō chanānandakarātāya⁷ dvilēsā⁸ yate Hari-vāhana-vinihita-chittatvē cha api cha

82. yasyaikasyāpi sarvvaṁ jagad api saruśhō nāgratastōtum⁹ lshītē ditsā-sā-dbhūta-buddhēr api nava-nighayō ya

83. sva nālam nripasya jhṛētvābhi-manāt¹⁰ kapāṭa-vijayinām ya[s] śrūtēr nnāka-dharmā¹¹ jajñē¹² bhi-jñāta-kirtthiś sakala-jaga-

84. tānandanō Mārasinghah yaś cha satata sampādita-kamalānandō¹³ py apra-chandakarah puṇya-jana-satva-samētō¹⁴

85. py anṛisamsa-mānasah matla-mātaṅga-skanda-lālitō¹⁵ py ati-śuchi-śvabhā-vah priya-dhanur apy amārgganah sama-

86. nushhita-dandanitir apy amanda-krama-gatiḥ api cha dhīsarikurūtē yas-ya cha[ra] nāmbhōja-jam rajah praba-

87. tānanta-sāmanta-chūlāmaṇi-madhuvrajā nām¹⁶ tēna Lōka-tripētrāpara-nāma-dhēyah¹⁷ samadhigata-yauva-

88. rājya-padēna bhagavat-sahasrakirāṇa-charaṇa-naḷina-shaṭcharanāyamāṇa-mā[na]sēna(h) abhūt Bhāradvā¹⁸

89. ja-kulē yatātma¹⁹ yōlayya nāma²⁰ nara-dēva-pūjyā²¹ śāstrāmbhurāśer²² parapāradrīśvā satadhvarē²³

90. hūta-Sahasranētra [h] taśnāt payōjād iva Patmajatmā²⁴ Ponnēra-nāma²⁵ bhudha-gita-kirtti (h)ivabhūva²⁶ vā-

91. kmi²⁷ dvija-vrinda²⁸ pūjyah trāi²⁹ latōpāśraya-kalpabrikshah³⁰ tasyātma-j-(s) Śrīdhara-nāmadhēyō dvin

92. jēndra-pūjyō Narakasya hantā Lakshmi-nivāsōru-bhujāntaraṅgō vabhūva³¹ chakranka (ka) rama³² prabhāvah lta-

93. smai śrībhūta³³ l-vidhi-vibitādhārāya³⁴ Taitriya³⁵ charanāya prāvachana-kalpāya Mānyāpuram adhivasa-

94. tō³⁶ vijaya-skandhāvāre śrīma(ta)-d (y) Yuvarājā Mārasimha ēkavim-śatyuttarēśhu sapta-śatēśhu Śaka-var (i) shē-

95. shu samatitēśhu ātman (h) pravarddha-māna-samvatsarēśhu trishu-samatitēśhu Śrāvāṇa-pauruṇamāsvām Sōmavā-

96. rē Dhanishtā-nakshatrē Sōma-grahāṇa-vēlāya³⁷ Mānyavishayē Kōttimba-nāma grāmān sarvva-vādha³⁸ pari-

VI (a)

97. hārōpētam adāt¹ asya sīmāntarāṇi pūrvvaśyān² diśi Magagere dakshi-nasyān diśi Sisal-gundi pa-

98. śchimaśyān diśi nerittore uttarasyāndiśi Bārobbe Areyālatere kopāli-pilgi Gālvatentāru-

99. l kōditto³ asya dānasya sākshinah Shapṇa vati-sahasra-vishaya-prakri-tayah yō-ayāpaharttā lō-

1. Read *sabāla*.

2. Read *sakti*.

3. Read *vismṛiti*.

4. Read *Rāmadhyatē*.

5. Read *sampattān*.

6. Read *lōchanānandakarātndyām*.

7. Read *dvijēśyātē*.

8. Read *sthātum*.

9. Read *nidhāpō*.

10. Read *jihṛētvābhiṇmānē*.

11. Read *naka-dhārmā*.

12. Read *madhuvrajān*.

13. Read *nāmadhēyah*.

14. Read *Bhāradvāja*.

15. Read *yatātma*.

16. Read *nāmē*.

17. Read *pūjyah*.

18. Read *śāstrāmbhurāśer*.

19. Read *satadhvarē*.

20. Read *Patmajatmā*.

21. Read *nāmē*.

22. Read *budhāva*.

23. Read *vāgmi*.

24. Read *cynda*.

25. Read *trāgi*.

26. Read *kalpabrikshah*.

27. Read *babāva*.

28. Read *chakranka-sama-*

prabhāvah.

29. Read *prabhūta*.

30. Read *vishādhavarāga*.

31. Read *Taittiriya*.

32. Read *adhivāsata*.

33. Read *vīṭagani*.

34. Read *bādha*.

35. Read *pārvatyāditi*.

36. Kannada language.

100. bhān mōhāt prapādēna vā sa pañchabhīr mmahādbhīḥ pātakai samyuktō
bhavati yō rakshati sa punya-bhāg bhava-
101. ti api chātra Manu-gītā ślōkā¹ sva-dattām para-dattām vā yō harēta
vasundharā [m] shashti-varsha-saha
102. śrāṇi viśtāyām jāyatē krīṇiḥ² svaṇ dātum su-mahachhakyam duḥk-
ham anyasya-pālanam dā-
103. nam vā pālanam vēti d [h] ānāchchhrēyōnupālanam³ bahubhīr bba-
sudhā⁴ bhuktā rājabbis Sagarad[h]bhīḥ yasya.
104. yasya yadā bhūmi (s) tasya tasya tadā p [h] a-lam⁵ brahmasvan tu
visham ghōram na visham visham uchyatē visham ē-
105. kākinam hanti brahmasvam putra-pautrikam sarvva-kalādhārabbhūtai
chitra-kalābhijñāna Viśvakarmā-
106. chāryyēnēdam sāsānam⁶ likhitam | | api cha Paru vi-vishayē Paruvi-
mahā-tatākasya adha-

VI (b).

107. stād dvādaśa-nivarttanam vṛthi-kshē tram dvādaśa-nivarttanām
krishṇa-bhūmim cha pradadau | | |
108. kuruvāḷe-vishayē Vaydūt³ sahitō Alūr-nūama grāmaḥ udaka-pūrvvakam
adāyi pratha (ma) m mūdāṇa-śime⁴ di
109. kopāla tenkāna-pallam kuruḷ gongālā pallam kānda[moradi tenkāy-pola
elle Alabageidi.
110. yā Badagāyolbe Goluran-mealtibe-Pupisegāyvelapuniṣe Pūlikere Kādam-
kanmoraiḍi.
111. vādi Komaramangala kere pallam Pulpadiyin Paduvāyolbe Pasuṇ
gereyā Tenkā-
112. yādegō-ḍu Pallagereyā pallam Kaḍavappadiyā Paduvāyolbe Tallā-
gatigere-
113. yā-pallam-eṇṇbadarā padēyṇam besadavange are-āḷ teruvodu sri¹

Translation.

(Lines 1-15 as in the former plates).

(Line 16).

The commentator on the 15th sarga (15 sargas ?) of the Kirātārjunīya, was Durvinita by name.

(Line 17).

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara by name.

(Lines 18-19).

His son, with his mind rendered pure by his learning of the 14 branches of knowledge, unrivalled in every respect, expert among persons well-versed in the theoretical exposition and practical application of the science of polity, a rising sun in dispelling the thick darkness the hostile kings, was the well-known Śrī-vikrama.

(Lines 20-27)

His son possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the śāstras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pallava king in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

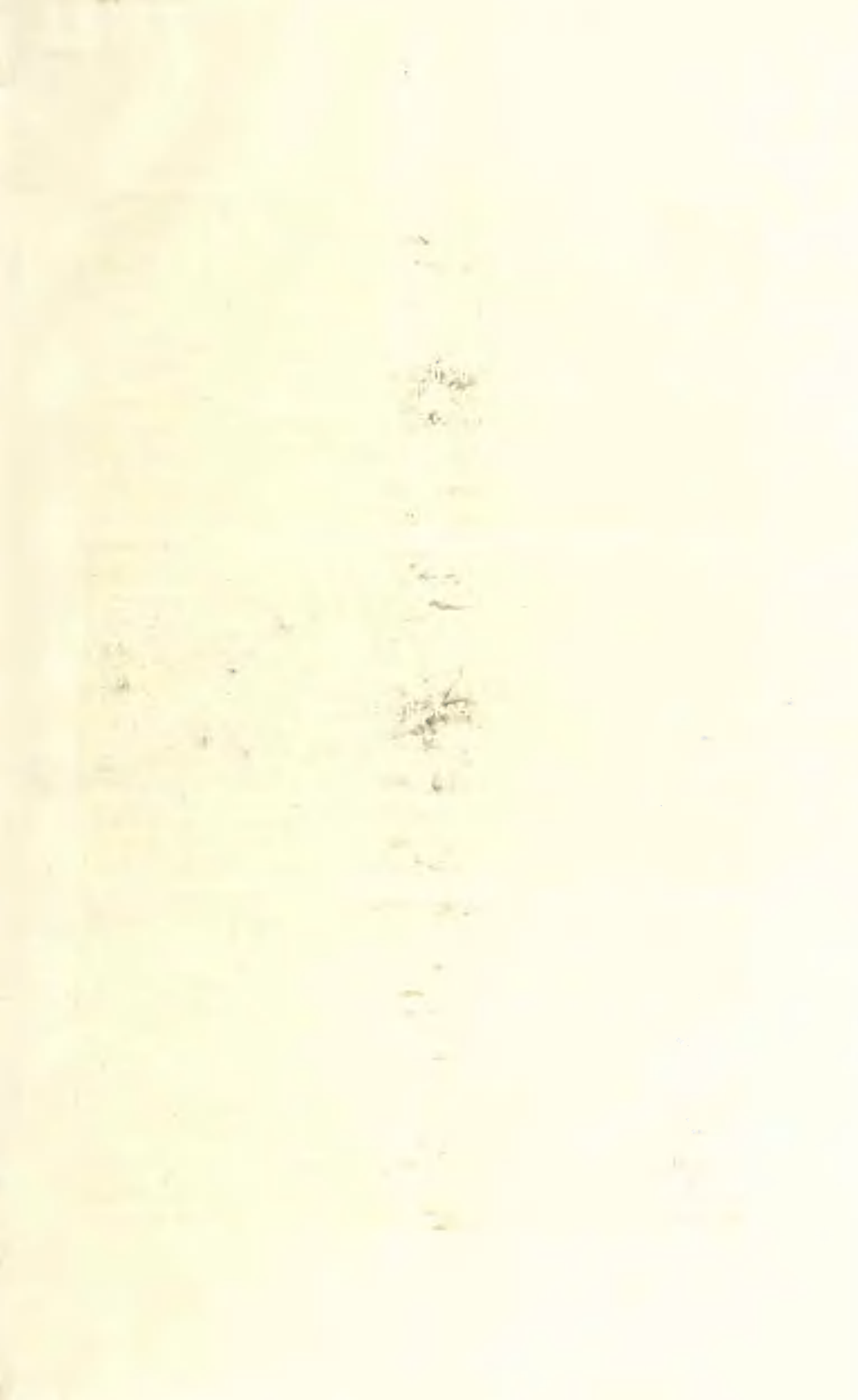
His younger brother with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him

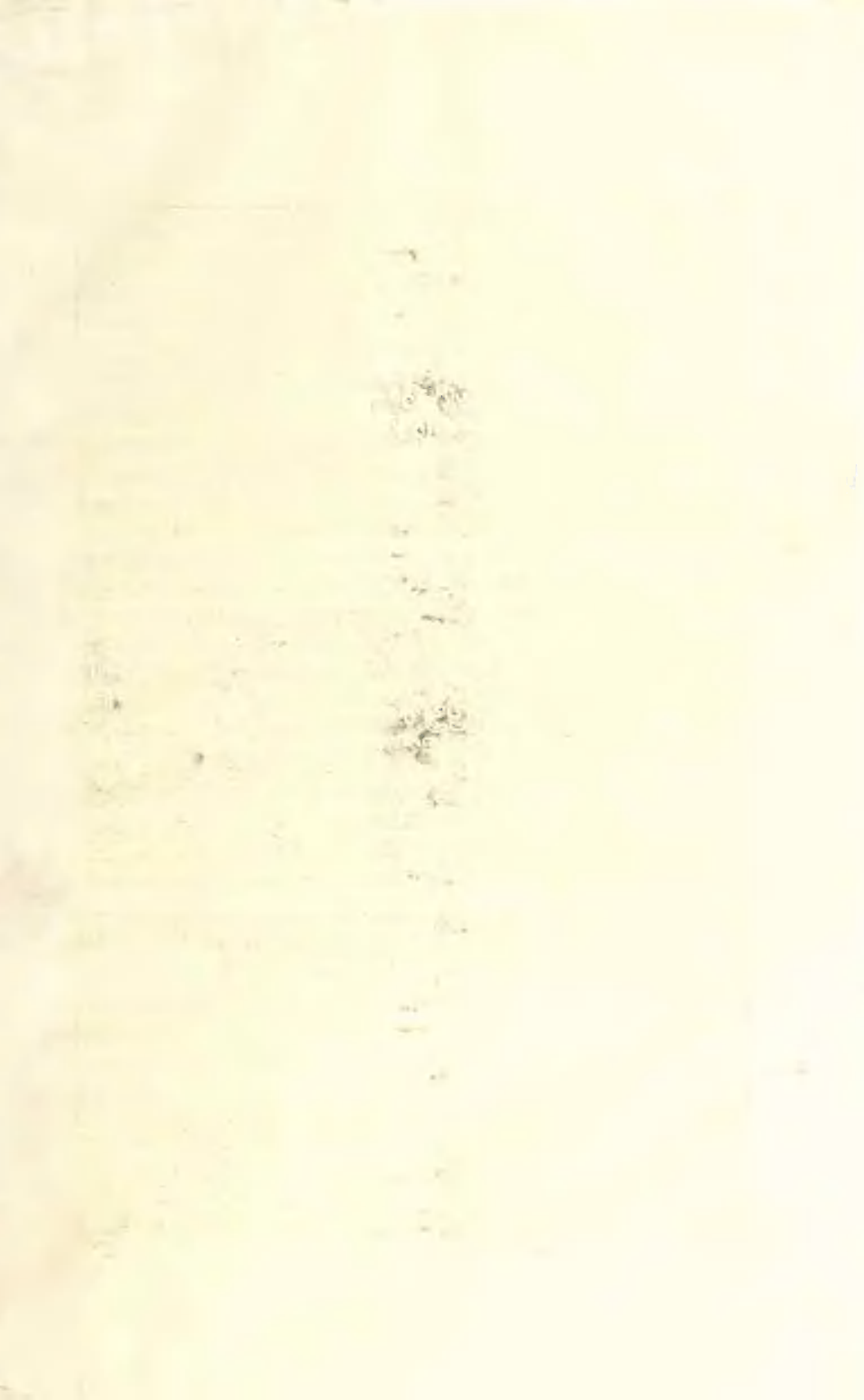
1. Read *vasudhā*.

2. Read *śāsanam*.

3. Read *Vaydeva* (?)

4. The rest is in Kannada language.

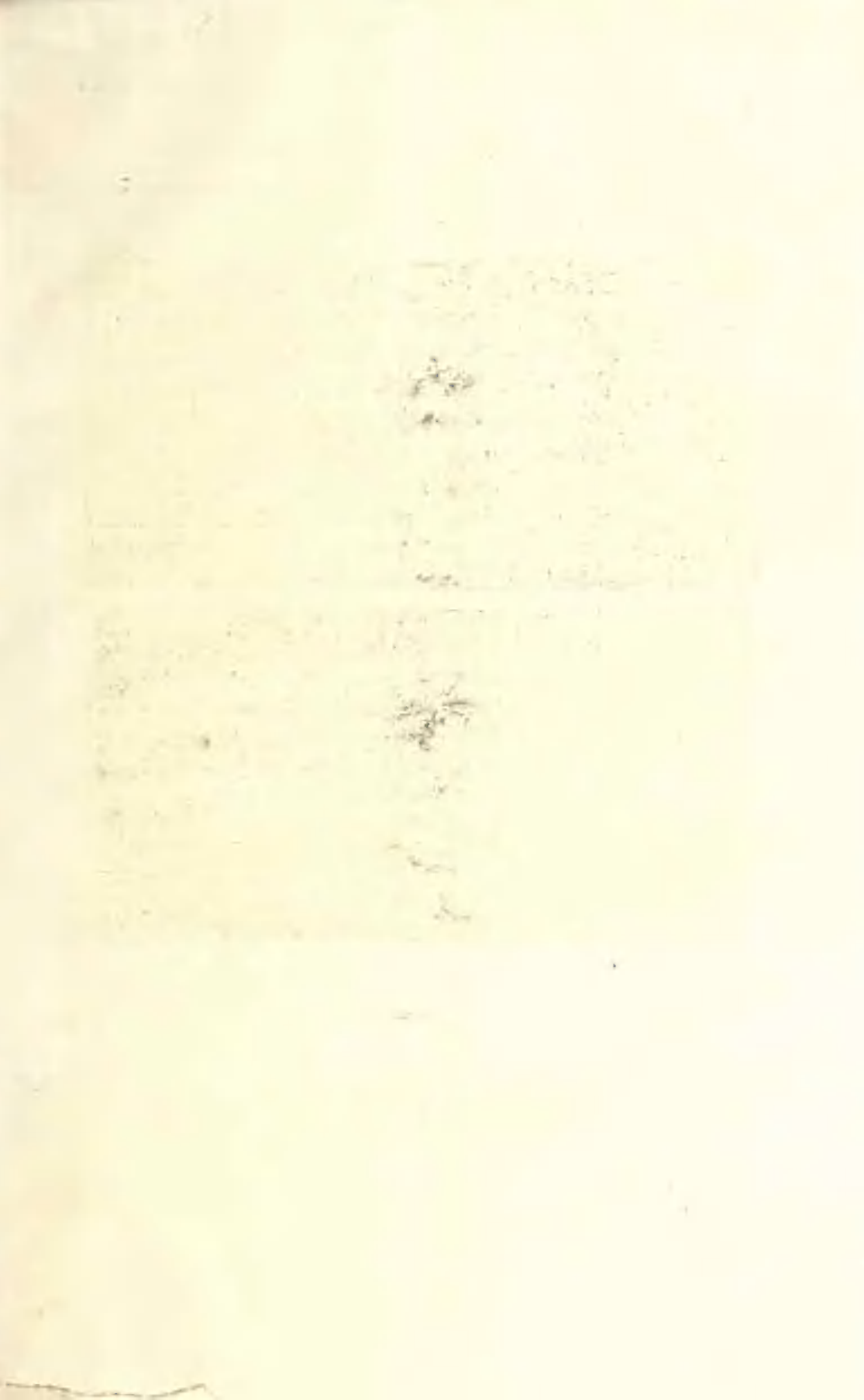




ALUR PLATES OF THE GANGA YUVARAJA MARASINGHA.

IV B

[illegible]



chosen of her own accord as her spouse by the Goddess of wealth was Navakâma by name, *Śiṣṭāpriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 28-37.)

The grandson of Navakâma Konguṇi-mahādhirāja known also as Śivamāra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nārāyaṇa; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illuminating the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the king Śrīpuruṣa, a head jewel among princes; To women a Kâma (Cupid), in the use of the bow the son of Daśaratha, in valour the son of Jamadagni, in great wealth Indra, in great glory the sun, in sovereign power Kubêra; of a mighty and splendid energy, the benefactor of all living beings, whom the poets daily praise as the protector of the people specially created by Brahma. He also the middle of whose palace echoed the sounds of holy ceremonies which accompanied his daily rich gifts was Śrīpuruṣa; the first so named Prithvikonguṇi-mahādhirāja.

(Lines 38-64.)

His son, with his two lotus feet decked with the garlands on the crowns of kings subdued by his valour, embraced by the goddess of victory forcibly dragged away by means of his sharp bright sword in his arm from hostile kings with whom she so long resided; with his pillar-like arm streaked red with drops of blood oozing from the temples of elephants of opposing hostile kings, split open in front of battle; having his enemies overthrown with showers of arrows shot from his bent bow drawn as far as his ear; having the sky filled with hundreds of banners declaring his victory in innumerable wars; a king before whose rage, the hostile kings go into the mouth of the god of death, horrid to behold filled with turning entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as spotless as the rays of the moon; desirous only of benefitting others without seeking any benefit himself; having by his administration of justice rooted out the evil practices of the Kali age; so skilful in the application of his own political theories as to bring shame to Brihaspati; possessed of character like a stone pillar for the support of dharma destroyed by the myriad deceits of the host of evil kings; having gratified the world of the twice-born with his constant bestowal of gifts; he whose donations free from all motives and beneficial to all the world exceeded the pouring forth of water by the regent elephants. Moreover by a band of idiots was he thrown in a place of endless calamity; he was the supporter of fine arts, engaged in doing good to the learned, the true birth-place of pure good qualities, a leader of kings, a poet—thus was he praised by experts in poetical composition. A distinguished sailor able to reach the other shore of the unfordable ocean of Pāṇini's grammar, possessed of firm intellect which is a touch-stone to test the science of logic; possessed of a thorough knowledge of the art of elephant-training, with which he put down the pride of those learned in that art; endowed with profound knowledge in expounding the system of the great ascetic born from the mouth of a female elephant; an expert in discussing the new enquiries into many subjects proposed by the learned; perfect in the science of the management of horses; a sun in causing to unfold the lotus garden the science of archery; possessed of intellect sharpened on account of his own creation of a new treatise on the various uses of the tusks of elephants; the author of a work called *Sētubandha*; gratifier of the learned; an expert in the application of the principles of a dramatic composition of various kinds; possessed of a beautiful form surpassing that of Cupid; with his head purified by bowing at the lotus feet of Cupid's father (Vishnu); famous for victory over the Vallabha army consisting of the Rāshtrakūṭa, Chālukya, Haihaya and other brave leaders encamped at the village called Mudugundūr. Dhora's cavalry not only the most powerful in all regions but also the most widely spread in all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm; this king of exceeding glory like the sun

with his invincible rays dispersing the darkness, certain to rise, entered into his own sphere. He too was like Hari ever revered by *dvijapati* (Brahmans, and Garuda); like the sun duly rising every day, like the world of serpents free from fear (or fearing Garuda); like the ocean unsoiled; though Duryôdhana (a strenuous fighter) yet appreciating the qualities of Arjuna (praised like Arjuna); though the ocean (commander of armies), yet not a refuge for water (fools); though the moon (of patient disposition) yet not united with spots; By the ornaments of the Pallava and Râshtrakûta, the crowned kings named Gôvindarâja and Nandivarûma was his head wound round with a white piece of cloth (a symbol of coronation) with their own hands.

(Line 65.)

A sun in the clear firmament of the famous Ganga line, Konguṇi mahârâjâdhirâja-paramêśvara, the illustrious Śivamâradêva.

(Lines 66-83.)

His son, with hosts of enemies destroyed by the strokes of the sharp sword held in his arm, with his subjects gratified with his having gained a lasting fame acquired from his following the three pursuits of life; possessed of character powerful enough to destroy the strong dirt of the Kali age; a sun to the wide-spread sky his own race; foremost among those who understand and practise the science of politics; applauded with the shouts (of well-done) by princes on witnessing his skill in riding horses; with his mighty and serpent-like arms encircling the goddess of Victory on many a battle-field. During his righteous reign the earth had a virtuous king in him. As his valour increased to the full, dharma was greatly promoted; valiant soldiers, as many as he required ensured his safety; and the universally loved Lakshmi uniting with him had a befitting consort. He too like Brahma was ministered by many a royal swan (princes); the lotus (goddess of Wealth) was his dwelling; Like Madhumathana (Vishnu) he filled the three worlds with his three paces, his great valour, and put down Bali (powerful enemy); reposed on the king of serpents (in majestic state). Like Dhûrjati he had an unfading lordship and was Virabhadra (was a firm hero). Like Kârtikêya he was celebrated in all the world as lord, was possessed of Śakti (energy). Like the great Mêru he overtopped all the other mountains (Kings) and had great magnitude (honor). Also, beholding the brilliance of his qualities, the world forgot the glory of Manu and other sixteen emperors; the flames of his valour burn like a submarine fire in the ocean the mind of the enemies even at a distance. He was like Râma not merely in front of battle but also with regard to the honor he showed to others' wives. He was *Mitra* (friend and sun) not only to those who depended on his lotus feet for their subsistence but also to the massive darkness the hostile kings; was a refuge not only to those who anxiously prayed for his mercy after discomfiture in the battlefield but also to wealth; was a Pradyôta (Sun and also a King of that name) not only in expelling darkness inherent in the mind of the learned but also in enforcing the world to obey his commands; he was a *dvijêśa* (the moon and also a brahman) not only in pleasing women of lotus eyes (and blue water lilies) but also in fixing his mind on Vishnu. Also, he before whom when in fury the whole world was not able to stand, to whom while making gifts even the nine treasures were insufficient, who regards as a shameful thing to imitate, the exploits not only of those who won their battles by treachery but also of such heroes as attained to heaven by dying in battle-field, a man of wide fame, joy of all world was Mârasimha.

(Lines 84-88.)

Though causing joy to lotuses (goddess of wealth) he was not the sun (not imposing heavy taxes); though associated with the power of demons (the good) he was of no cruel mind; though sporting on the backs of rutting elephants (intoxicated Chandâlas) he was of pure habits; though fond of having a bow he had no arrows (no beggars to trouble him); though administering justice according to science of polity (though inflicting cruel punishment) he was of fierce movement. Also he was a king the pollen of whose lotus feet soils (or blackens) the mass of nectar issuing forth from the garlands on the heads of feudal chiefs bowing at his lotus feet.

He was Lôkatrinêtra by name; installed on the seat of Yuvarâja, with his mind sporting as a bee over the lotus feet of the sun-god.

(Lines 89-100.)

There was in the gôtra of Bhâradvâja, a man of pure character, Târaiya by name, worshipped by kings and well-versed in ocean-like Śâstras, and performer of many sacrifices to the gratification of Indra. From him was born like Brahma from lotus, a Brahman Ponnêra by name praised by the learned.

He was eloquent, worshipped by Brahmans and was a support to dharma like the celestial tree to its creepers. His son was named Śrîdhara, worshipped by Brahmans and destroyer of hells, possessed of a broad breast, the abode of Lakshmi, as great as Vishnu.

To him, who has performed sacrifices according to rules, a follower of Taittiriya school, a worthy teacher resident of Mânyapura, the illustrious Yuvarâja Mârasimha in his victorious camp, there having elapsed seven hundred and twenty one years of Śaka era, there having also expired 3 years of his prosperous reign, on Monday, the full moon day of the month of Śrâvana with Dhanishta constellation, on the occasion of a lunar eclipse, made a gift of the village Kottemba in the country of Mânya free of all imposts. Its boundaries are as follows: To the east Magagere; to the south Sisalgundi; to the west Neriltore; to the north Bârobbe, Areyâltere Kopâjimpilgi Gâlvatentaru

Witnesses to this gift are the people of the 96,000 territory. Whoever takes this gift away either with greed or carelessness will be guilty of five great sins. Whoever maintains it will be meritorious.

Lines 101-105 (Imprecatory verses as in former grants).

Line 106: This was engraved by Viśvakarmmachârya.

Lines 107-113: seem to be later additions though characters are of the same period.

81.

Chûkuttûr grant of Simhavarma of the Ganga dynasty in the possession of Subba Rao, shanubhog of Jangamakôte in the same hobli.

Five plates: Elephant seal: size: $8\frac{1}{4}'' \times 2''$.

I (b). 1. svasti

2. jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jahna-
vêya-kulâ-
3. mala-vyôma-bhâsana-bhâskarasya sva-bhuja-java-jaya-janita-sujana-jana-
pada-
4. sya dâruvâri-gaṇa-vidâraṇa-raṇôpalabdha-vraṇa-bhûshaṇasya Kâṇvâyana-
sagôtrasya.

II (a).

5. śrîmat-Konkanivarṇma-dharmma-mahâdhirâjasya putrasya pitur anvâ-
gata-guṇasya
6. nânâ-śâstrârththa-sadbhâvâdhigama-prapti-mati-viśeṣasya nîti-śâstrasya
vaktṛi-pra-
7. yôktrî-kuśalasya samyak-prajā-pâlanamâtrâdhigata-râjya-prayôjanasya śrî-

II (b).

8. man Mâdhava-mahâdhirâjasya putrasya Kṛishṇavarṇmâdhirâjasya anê-
kagūṇa-
9. ratnâlamkṛita-śarîrasya priya-tanayêna sura-tanayôpama-jvalach-chhritê
jasâ.
10. nânâ-sâmparâya-samarâvagâhanôpa-labdhâyudha - dhârôlîkhita - śikhari-
śikharôpa-

III (a).

11. ma-pravṛitta - pîna-bhuja - dvayêna svapitṛi-pitâmaha-guṇa-samyuktêna
ramanîya-
12. sphuṭa-lataha-gambhîrôdâra-mṛidubhâshêna sva-kula-lalâma-kalpêna
śrîmat Si-
13. ngavarṇma-mahâdhirâjêna nirabhi-sandhyâ-nîśrêyasârttham Kaiva-
ra-vishayê Chû.

III (b).

14. kuttûr-nâma grâmah Vitramangala-sahitah Kausika-gôtrâya Kumâra-sa-
 15. rmmāṇē Krishnâtrēya-gôtrâya Īsvara-sarṁmanē Agni-sarṁmanē cha Kâ-
 16. śyapa-gôtrâya Īsvara-sarṁmanē Bhâradvâja-gôtrâya Svâmisarṁmanē Kâ-

IV (a).

17. śyapa-gôtrâya Dattaśarṁmanē Kausika-gôtrâya Kaṭṭisarṁmanē Kuts-
 a-gô-
 18. trâya Bhava-sarṁmanē Vishnuśarṁmanē cha Kausika-gôtrâya Āryyaś-
 arṁmanē.
 19. Kaundinya-gôtrâya Mahēśvara-sarṁmanē Kâśyapa-gôtrâya Varaśarṁma-
 Sômaśarṁma- (nô) bhyâm.
 20. Bhâradvâja-gôtrâya Nandisarṁmanē Harita-gôtrâya Peddaśarṁmanē
 Vatsa-gôtrâya

IV (b).

21. Durgāśarṁmanē Kaundinya-gôtrâya Sēnaśarṁmanē Āryyaśarṁmanē cha
 êtân puraskṛitya
 22. chatuṣ-saptatibhyah Brâhmaṇebhyah (da) yama-niyama-tapa-svâddhyâya-
 yajana-yâjanâddhyaya-
 23. nâdhyâpana-śâpânugraha-sâmartthyebhyah apratima-raṇa-śûrasya Vira-
 varṁma-yuvarâjasya.
 24. priyânujasya aurddhvadê'śikârttham svajanma-nakshatrē Mârggaśirsha-
 mâsē Kṛishṇa-pakshē Ashtamyâm.

V (a).

25. Chitrâyâm brahmadēya-kramēpâdbhir dattah harttâ pañcha-mahâ-
 pâta-ka-samyuktô bhavati.
 26. bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhib yasya yasya yadâ
 bhûmisa tasya tasy tadâ phalam¹ svam dâtum su-
 27. mahachebhakyaṁ duḥkham anyârttha-pâlanam¹ dânam vâ pâlanam
 vêtî dâna-ch-chhrēyônupâlanam¹ sva-dattâm para-dattâm vâ yô harêta.
 28. vasundharâm shashti-varsha-sahasrâṇi ghôrê tamasi varttatê Apâpēna
 Bânapurēsēna likhitēyam tāmra-paṭṭikâ.

Translation.

(Lines 1-5.)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky. A sun illumining the clear firmament of the Ganga family, possessed of territory inhabited by good people and conquered by the victorious speed of his arms, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kânvâyanasagôtra (was) the illustrious Konguivarṁma-dharṁma-mahâdhirâja.

(Lines 6-7.)

His son inheriting the qualities of his father, possessed of a keen intellect disciplined by the deep study of different sâstras, an expert among persons well-versed in the theoretical exposition and practical application of the science of polity, having obtained the honours of the kingdom only for the good government of his subjects was the illustrious Mâdhavamahâdhirâja.

(Lines 8-9.)

His son was Krishṇavarṁmâdhirâja by name, adorned as with gems with countless good qualities.

(Lines 10-25.)

By his beloved son, possessed of splendour equal to that of Indra's son, with his arms round and big like the summit of a mountain marked with scars of wounds received in numberless battles, inheriting the qualities of his father and grandfather, possessed of speech as sweet and dignified as the distinct sound of the beautiful musical instrument called *Lataka*, crest gem of his family, Simha-varṁma-mahâdhirâja by name, is granted with pouring of water as a *brahmadēya*

¹ Read *aurddhvadêhikârttham*.

CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA.

1 B

[illegible]

II A

၂၆၁
 ခြံနုနုကိန္နဝဗ္ဗသုတေသနဗျူဟာပိရာဇဗျူဟာ
 ဘာဏဗျူဟာပဋိပညာဘိဝဇ္ဇာပဋိပညာပဋိပညာ
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И В

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
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III A

[illegible]



51



1



CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA—concluded.

III B

ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು

IV A

ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು

IV B

ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು

V A

ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು
ಕರ್ತವ್ಯವಾಗಿರಬೇಕು ಕರ್ತವ್ಯವಾಗಿರಬೇಕು



grant for the attainment of bliss not easy to be acquired by actions done with motive, the village Chôkuttûr together with the village Viramangala situated in Kaivara country to Kumârasarmma of Kausika-gôtra, Îvarasarmma and Agni-sarmma of Krishnâtréyagôtra, Îvara-sarmma of Kâsyapa-gôtra, Svâmisarmma of Bhâradvâja-gôtra, etc., and others, altogether 74 Brahmans, possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching and remarkable for their self-restraint, control of senses, penance and daily study, on the occasion of the funeral rite of his beloved younger brother Viravarmma-yuvarâja, a matchless warrior, on the eighth day of the dark half of the month Mârgaśirsha with the constellation Chitra, his own birth star.

(Lines 26-28.)

The confiscator will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. It is very easy to give away what is one's own but it is hard to protect what belongs to others. Among the two, gift and protection, protection is far better than gift. Whoever takes away the land granted either by himself or by others will live sixty-thousand years in fierce darkness.

By Apâpa, the lord of Banapura is this copper-plate grant written.

82.

On a stone lying near the house of Dêvanhalli Nanjappa at the same village.

Size 2'-0" × 1'-6".

Kannada language and characters.

1. Dhātu samvatsara
2. luvaga-nâyakage Kuru-
3. barahalli bhûmiyalli
4. hola yinâmu ko-
5. ttudake hâkida sâsana
6. idake tapidavaru tan-
7. de tâya konda pâpa-
8. ke hôharu.

Note.

This records the grant of a land in the village Kurubarahalli to luvaganâyaka in the year Dhātu. It ends with the usual imprecation.

83.

On a stone lying buried in the ground near the road leading to Kolar near the same village.

Size 5'-0" × 1'-3".

Kannada language and characters.

1. Mirja Madakari-
2. sâhêbaru
3. Akshaya sam Â-
4. shâdha ba 11 Mi-
5. rja sâhêbaru Su-
6. barâyaru Erakej
7. Nâgappa Banajiga
8. Tammanagauda gâvudara
9. Kâlinâyaka
10. i raddigaḷu
11. Chimmeyada Iru
12. Muduvira Bayira-
13. nâyaka talavâraro-
14. lge koṭṭa Dâsari Tim-

15. manāyaka Bāsenā-
16. yaka modalāda nā-
17. davara munde Janga-
18. makōte sthalāda kā-
19. māta sēruvagā-
20. ra Gurapage ko-
21. ta nettaru ko-
22. dage mānya
23. hola kham 1½

Note.

This inscription records the grant of 1½ khandugas of land as nettarukodage (rent-free land granted for service rendered in the battle-field at the cost of life) to a mason Gurapa of Jangamakōte by a Mahaminadan officer called Mirja Madakari-śaheba in the presence of Subarāyaru, Erake Nagappa, Banajiga Tammannagauda etc., and other (chief) people of the *nādu* (country) on the 11th lunar day of the dark half of Āshāḍha in the year Akshaya.

84.

SRINIVASPUR TALUK.

Copy of an inscription in the possession of Nāgarājayya at Śrīnivāsapur

svasti śrī vijayābhyudaya Śālivāhana śaka varushambulu 1644 aguneti Śubha-
kṛitu samvatsara Vaiśākha śu 15 Achyuta-gōtrōdbhavul aina śrīman mahānāyakā-
chāryul ayina Tāṭigōḷa Raghunāthanāyakula prapautrulayina Rāmappanāyakula-
vāri pautrul ayina Kadiripati Rāyanāyakalu ichchina śāsanamu Bhāradvājagōtra-
pavitrilayina Yajuśśakhādhyāyulaina Rājagōṭa Timmappagāri pautrulayina Nāga-
rasappagāri putral ayina Nilakanthappaku vrāyinchī ichchina dharmasāsana-kra-
mam eṭṭannanu Penugōṇḍa-dāri Gōḍūri gāriku
yam kānīkī chele Tāḍigōṭa grāmānku chelle
. kāḍārambha uttārambha maravaḷi phala vṛikshamulu jala-taru-
pāshāna akshīni āgāmi siddha sādhyambul aneti ashta-bhōga-tējasvāmyalu kūḍa
dānādhipikraya-bhōgya sa-hiranyōḍaka-dāna-dhārā-pūrvakamugā
mī-putra-pautra-pārauparyamugā āchandrārka-sthāyigā anubhavinchur ani śrī-
Rāmārpitamugā yichchināmu ganuka yī
grāmam cheruva kindā grāmanattam mādi

Note.

This is said to be a copy of an inscription the original of which is not forthcoming. It records that the mahānāyakāchārya Kadiripati Rāyanāyaka of Achyuta-gōtra, grandson of Rāmappa Nāyaka and great grand-son of Tāḍigōṭa Raghunātha Nāyaka granted the village Tāḍigōṭa with all rights of possession and inheritance to Nilakanthappa of Bhāradvājagōtra and Yajuśśakhā, son of Nāgarasappa, grand-son of Rājagōṭa Timmappa. The date of the grant is the 15th lunar day of the bright half of Vaiśākha in the year Śubhakṛitu, 1644th year of Śālivāhana era correspond-
ing to April 19, A. D. 1722.

85.

On two fragmentary stones lying in the site of the deserted village Aralukōte in Śrīnivāsapur hobli.

Size 2'—0" × 1'—3".

Old Kannada characters and language.

1. svasti śrīman śrī-purusba-
2. mahārājar prithuvī-rājyam
3. geye Durggamār Ereyappa-
4. Kovalāla-nād āle Vaddipe-
5. nīmaneyu bēdikōṇḍu paṭṭamga-
6. tṭi kōṭṭudu sarvva-parihāram
7. padir-kkaṇḍuga kaḷani kōṭṭar ida-
8. n alivon pancha-ma[hā]-pāt-
9. akan akku

Translation.

Be it well. While the illustrious Śrīpurushamahārāja was ruling over the earth and while Durggamāra Ereyappa was ruling over Kovaḷālanādu (Kolar), Vaddipenimane made a grant with the permission of the king of a plot of rice field of the sowing capacity of 10 Kaṇḍugas free of all taxes. Whoever takes this away will be guilty of the five great sins.

Note.

The inscription is not dated and belongs to the reign of Ganga King Śrīpurusha (Circa A. D. 788). The grantee's name is not mentioned in the inscription. The connection of the word *paṭṭamgaṭṭi* "having installed" is not clear.

86.

On a fragmentary stone in the bed of the Gummareddipalli tank on the way to the village Daḷasūr in Śrīnivāspur hobli.

Size 2'—6" × 2'—6".

Old Kannaḍa language and characters.

(A few letters in each line of the inscription are effaced).

1. yu Nūreṇṭūro
2. mahāsvāmi nā
3. sahasasāli Nandivarṃmābhi
4. ṇḍagaḷa nad aḷva Mūnūrvvaru Avvaniyūr Bōgādiya -
5. ruṃ mēḍiniyumaṇi koṇḍar endu idiroḷu iddu Mūnūrvva -
6. ru Modeya pervvaḷar ānt uyd aṭṭe Mūnūrvva-ru maha
7. . . . dake bhūmi aga vesasalpāṭṭudu nettarppadi-
8. idan aḷivon Vāraṇāsiyan aḷida . . . mahāpātakana-
9. . . . dan salisidōn

Note.

The line recording the date has disappeared except the word *nūreṇṭu*. It may probably belong to the 8th or 9th century A. D. It records the death of the three hundred in their fight against the heroes of the village Mode led by Nandivarṃma of great valour to rescue the country from the invasion of the three hundred together with the inhabitants of Avvaniyūr and Bōgādi. It also records the grant of some land in memory of the dead. Who granted the land and to whom it was granted is not clear. The inscription ends with the usual imprecation.

87.

On a stone set up in the field of Muniyappa at the village Yaldūr in Yaldūr hobli.

Size 3'—0" × 2'—0".

Kannaḍa language and characters.

1. Sidhārti-saṃvatsarada
2. Āṣvija ba 10 lu Krishṇapa-gau-
3. ḍagaḷu Virū[pa]ksha Basavayya-
4. ge koṭṭa bhaṭavritti hola mānya
5. yi holake āru tapidaru
6. tande konda pātakanu Bāparāsī
7. yali gōva konda pāpadali hōru

Note.

This inscription records the grant of a land as *bhaṭa-vritti* mānya to Virūpa-ksha Basavayya on the 10th lunar day of the dark half of Āṣvija in the year Sidhārti.

88.

On a stone set up in the old site of the village Sigepalli in the same hōbli.

Size 5'—0" × 2'—0".

Kannada language and characters.

1. svati śrī vijayābhyuda-
2. ya Śālivāhana śaka varu-
3. śaṃgaḷu 1570 neya Sarva-
4. dhāri-saṃvatsarada Pushya-māsa
5. uttarāyana sankrānti
6. || śrīman mahānāyakāchā-
7. rya Raghupati-nāyakaṃ
8. Yaladūra Goṭṭakunṭe-grāma-
9. vanu śilā-śāsana māḍi
10. koṭṭa kramam ent endare Kōlālast-
11. mege saluva Yaladūra Kōḍaṇḍa Rāmayya-
12. dēvarige Goṭṭakunṭe-grāmavanu sahi-
13. ranṇōdaka-dāna-dhārā-pūrvakavā-
14. gi koṭṭa yī grāmavondu
15. yī grāmake saluvanta

(Back.)

16. jala-taru-pāshāṇa-akshinī-āgā-
17. miyashta-bhōga-tējasvāmyavanu
18. āgumādikonḍu ā dēvara pūje . . .
19. sukhavāgi nadasikonḍu bāhodu
20. idake sākshigaḷu sūrya-
21. chandrādigaḷu Kōḍaṇḍarāma
22. mangalaṃ ahā śrī śrī śrī

Note.

This inscription records the gift of the village, Yaldūr Goṭṭakunṭe, situated in Kōlālasime to God Kōḍaṇḍarāmayyādēvaru by the mahānāyakāchārya Raghupati Nāyaka. The date of the gift is Uttarāyana-sankrānti, the 11th lunar day of the dark half of the month Pushya in the year Sarvadhāri, 1570th year of Śālivāhana era corresponding to December 29, A. D. 1648.

89.

On a stone set up in the site of the Tirumaladēvaru temple at Goṭṭakunṭe in the same hōbli.

Size 5'—0" × 3'—6".

Kannada language and writing.

1. śubham astu svasti śrī vijayābhyudaya Śālivāhana śaka varshaṅgaḷu
2. 1488 neya Krōdhana saṃvatsarada Kārtika śu 12 lu śrīmat
3. mahārājādhirāja rājaparamēśvara śrī vīrapratāpa śrī Vīra Sadā-
4. śiva-rāya-mahārāyaru prithvī-sāmrājyam māḍutta idali a-
5. kilāṇḍa-kōṭi-brahmaṇḍa-nāyaka Yaladūra Śrīrangana-
6. thadēvara Śrī-bhaṇḍārake Achyuta-gōtrōdbhavar āda mahānāyakā-
7. chāryar āda Rājākōṭe Aravindanāyakara . . . Nāgenā-
8. yakaṃ. Bairaya-gaudara makkaḷu Tammaya-gaudarige sa-hira
9. nṇō daka-dāna-dhārā-pūrvakavāgi uttāna-dvādaśiyaḷu Muḷuvā-
10. ya-nāḍige saluva volagaṇa Goṭṭakunṭe grāma-
11. vanu Śrīranganaṭhādēvara pūje nadasa-
12. konḍu baruvudu endu koṭṭa dharma-śāsana idake saluva
13. asṭabhōga tējasvāmya sthānamānya pūrva mariyāde yivu mun-
14. tāda sakalasvāmyavanu Achandrārka-stāyiyāgi koṭṭa dharmasāsana śrī.

Note.

This inscription records the grant of the village Goṭṭakunṭe situated in Muḷuvāy-nāḍu during the reign of the Vijayanagar king Sadāśiva Rāya to Bairayagaṇḍa's

son Tammayagaṇḍa for the service of daily worship of god Śrīraṅgaṇātha at Yalḍūr by Nāge Nāyaka son of mahānāyakaśārya Rālakōṭe Aravinda-Nāyaka. The grant is dated the 12th lunar day of the bright half of Kārtika of the year Krōdhana, the year 1488, of Śalivāhana era. Krōdhana corresponds to 1487 of Śalivāhana era or A. D. 1565 and not to 1488.

90.

On a stone lying in the bed of the tank of the village Nilatūr in the same hobli.

Size 3'-6" x 1'-6".

Modern Kannada characters.

1. śubham astu svasti jayābhya.
2. daya saka-varisha 1312 neya
3. Śukla-samvatsarada Āshāḍa-ba
4. 8 śrīman-mahārājādhirāja
5. rājaparamēśvara-śrīvīra-Harihara-
6. rāyara kumāra śrīvīra
7. yimmadi Bukkarāya Vode-
8. yaru rājyaṁ geyuvali Mallapagaḷu
9. Śrī Gaṇapatidēvarige
10. naivēdyakkendu Marihaḷli-
11. ya bayalalu biṭṭa bhūmi kham
12. oḷo idanu mahājanagaḷu
13. naḍasi koṇḍu bahudu 1-
14. dharinake tapidavaru pāpake hōharu
15. Mangala mahā śrī śrī,

Translation.

Good fortune. Be it well. On the 8th lunar day of the dark half of Āshāḍha in the year Śukla, Śaka 1312, while the illustrious Vīra Bukkarāya II, son of the illustrious Vīra Harihararāya mahārājādhirāja and rājaparamēśvara was ruling over the earth, Mallappa made a grant of a plot of land of the sowing capacity of $\frac{1}{4}$ a khaṇḍaga in the country of Marihaḷli for food offering to God Gaṇapati. The mahājanas have to look after the charity. Those who transgress will be sinful
Auspicious—

91.

On a stone lying in the wet field of Venkaṭarāmēgaṇḍa at the same village.

Size 3' x 1'6".

Kannada language and writing.

1. Vīrpa-gaṇḍara Ta-
2. mmaya-gaudaru
3. Aralūra Bu-
4. chchayagaṇḍarige
5. biṭṭa kaṭṭugoda
6. gi gade kham oḷ 3 yida-
7. ke tapidavaru tam-
8. de tāyi yi-lōka
9. suralōkake
10. horagu śrī śrī

Note.

This inscription records the grant of rice-lands with the sowing capacity of 3 koḷagas as kaṭṭugodaḡe to Aralūr Buechhayagaṇḍa by Tammayagaṇḍa son of Vīragaṇḍa.

92.

On a stone set up in the kodagi wet land of the patel at the same village.

Size 3'x2'.

Kannada language and writing.

1. Virarāya Timmayagaṇḍaru
2. Nārasimha Bāchapagaṇḍaru
3. Nilatūr Ayyapa kereya kaṭi-
4. Sidake kaṭṭukodage gade kham ol 3
5. idake tapidavaru naralōka-
6. ku dēvalōkaku horagu

Note.

This records the grant of rice-lands of the sowing capacity of 3 Kolagas as kaṭṭukodage by Virarāya Timmayagaṇḍa and Nārasimha Bāchapagaṇḍa to Nilatūr Ayyapa for constructing a tank.

93.

On a viragal lying under banyan tree near the land of Ayyappa's in the same village.

Size 6' x 4'.

Old Kannada characters and language.

1. śrī Rājēndrachō-
2. lādēvargge
3. vāṇḍu kumāra
4. Muttarasa-
5. na magam Kālgāvu-
6. ndarasa Bēvūra Po-
7. lūr alivineḷ ā-
8. nt iridu sattam Virayya-
9. nam avanam svāha dēvasam
10. vaydayyana maga Virayya-
11. n ant avargge kōṭṭa
12. idan alidom

Note.

The inscription is not dated. It records the death of Kālgāvundarasa, son of Kumāra Muttarasa during the sack of the village Bēvur Pōlūr during the reign of Rājēndrachōḷa and also the grant of some land to his survivors by two Virayyas.

94.

On a stone standing below the same banyan tree.

Size 5'-0" x 4'-0".

Old Kannada characters and language

1. Chōrayyana magan Aya-
2. padēvanum
3. vara magam
4. Kāḷaga
5. sattam avange kōṭṭa
6. kodage
7. naḷi

Note.

This inscription is fragmentary. It seems to record a battle fought by Ayyapa-dēva, son of Chōrayya and a grant made to some individual who was slain in the battle. Who these Chōrayya and Ayapadēva were it is difficult to determine. We

have a Nolamba king of the name of Ayyapa who ruled in the beginning of the 10th century A.D. but his father was known as Mahendra or Mahendradhiraja. Inscriptions of Nolamba kings are very common in the Srinivasapur taluk where the present record was found and the name of the king Chôrayadeva as a contemporary of Râjendrachôla is met with in an inscription in the same taluk (No. 14 Mulbagal).

95.

On another stone standing below the same banyan tree.

Size 6'-3" x 3'-6".

Old Kannada characters and language.

1. svasti Sakanripa-kâlâtita samvatsara-
2. satanga [1] 943 neya varisham pravarttisuttire
3. sri Râjendradêvargge yându 9 Neratûra
4. Ayyaharasara magam Dorayya-nâyaka
5. Emmûra Biddûr alivinol ant iridu sa-
6. ttam ivara pûrvânveyadol paded edeya
7. kodange Râjamâna Mayannagam galde koda-
8. nge idan alidom kavileya Vâranâsi-
9. yuman alida pâtakan akku besa-geydâ-
10. tam Koyatûra Aynûvwareya magam Naga-
11. râchâri

Note.

This inscription is dated in 943rd year after the commencement of the Śaka era and 9th (?) year of the reign of (the Chôla king) Râjendradêva corresponding to A. D. 1021. A person named Dôrayyanâyaka son of Ayyaharasa at Neratûr is mentioned here as fighting in the battle of Emmûr Biddûr and being slain. Some land seems to have been granted as a kodage to Râjamâna Mayanna. The grant was engraved by Nagarâchâri son of Koyatûr Aynûvware (?).

Translation.

Be it well. In the year 943 of Śaka era, in the 9th year of the reign of the illustrious Râjendradêva, Dorayyanâyaka son of Neratûr Ayyaparasa died fighting during the sack of the village Emmûr Biddûr. The kodage land, a rice field, that was in the possession of his ancestors, was transferred as a kodage land to Râjamâna Mayanna. Whoever takes this away will be guilty of the sin of slaying a cow in Benares.

The engraver of this inscription is Nagarâchâri son of Koyatûr Aynûvware.

96.

On a stone set up in the rent-free land belonging to Gôpâlasvâmi temple at Peddapalli in the same hobli.

Size 4'-0" x 2'-3".

Kannada language and writing

1. svasti śrîmatu Peddipali-
2. yemba grânavu Muḷu-
3. vâgila Kadiri Nârasimha-
4. dêvara grâma śubham astu

Note.

This inscription records that the village Peddipalli belongs to god Kadiri Nârasimhadêva of Muḷuvâgil.

97.

On a stone standing on the plain near Jôkunṭe in the same hobli.

Size 3'-6" x 2'-3".

Modern Kannada characters.

1. śubham astu Naḷa-samvatsarada
2. Vayisâkha ba 10 lu śrîmatu
3. Âdepagala makaḷu Nârappadê-

4. vagalige punyav āgabēkendu
5. Nāgappagalu Kalledēvarige
6. dipada-dharmakke kōṭṭa ho-
7. la ½ idanu mahājana-
8. galu naḍasikoṇḍu bandu
9. punyakke bhāgigaḷ āgabēken-
10. du baredu kōṭṭa sāsāna-

Note.

The inscription is imperfectly dated the 10th lunar day of the dark half of Vaisākha in the year Naja and records the grant of a dry field of the sowing capacity of ½ Koḷaga for keeping a light before god Kalledēva by one Nāgappa for the spiritual benefit of Nārappadēva, son of the illustrious Ādeppa. The land is placed in charge of the Mahājanas.

98.

On a stone lying near the channel by the side of the road leading to Śāgaṭūr to the south of the village, Yedarōru in the same Hobli.

Size 3'-6" × 1'-6".

Modern Kannada characters.

1. Svabhānu-samyatsa-
2. rada Chayitra su 1 1
3. lu śrīmatu Mallan-
4. nagaḷa koṁāra Ti-
5. ppayyanu tamma hi-
6. riyarige punyalōka-
7. vāptiy āgabēkendu śrī-
8. Varadarājadēvarige nai-
9. vēdyavāgabēkendu ko-
10. ṭṭa gade oḷo hattu koḷaga
11. idanu yajamānaru sē-
12. nabōvaru naḍasikoṇ-
13. ḍu baruvuda tapidare

Note.

On the 11th lunar day of the light half of Chaitra in the year Svabhānu, Tippayya, son of the illustrious Mallanna, made a grant of a rice field of the sowing capacity of ½ Koḷaga for food offering to God Varadarāja, for the spiritual benefit of his ancestors. The elders of the village and the village accountant have to look after the charity.

99

On the rock of the quarry in Aḍavi Kuruppalli in the same Hobli.

Size 4'-6" × 2'-6".

Modern Kannada characters.

1. subham astu Jaya-sam-
2. vatsarada Māgha-ba 10 lu
3. śrīmatu-Virannagaḷu śrī-
4. Gaṇapatidēvarige nitya-dī-
5. pārāadhanegōsuga hākisida
6. ippeya vana idanu yā-
7. robbaru chhādisabāradu
8. alupidare gōva tinda
9. pāpadali hōharu.

Translation.

Be it auspicious. On the 10th lunar day of the dark half of Māgha in the year, Jaya, the illustrious Viranna planted a grove of Hippe trees (for extracting

oil out of the seeds of these trees) for lighting a lamp on all days before god Ganapati. None should destroy the groves. Whoever destroys this will be guilty of the sin caused by the eating of beef.

100

Kambhampalle copper-plate grant of Achyutarāya in the possession of Archak Nṛsimhāchārya in the village Rōṇūr in Rōṇūr hobli.

1 Plate: Size 10" × 10".

Kannada characters and Telugu language.

1. śrī Chennakēśvarasvāmivā-
2. riki
3. svasti śrī vijayābhyudaya Śālivāhana śaka-varushambu-
4. lu 1433 aguna nēti Khara-samvatsara Chaitra śu 15 Sōma-
5. grahaṇa-puṇyakālamandu śrīmad rājādhirāja rājaparamēśvara
6. śrī virapratāpa Achyutarāya-mahārāyalavāru pruthvi-
7. sāmbrājyam ēluchundagānu Kōlāla-sīmakū Vuttara-digbhā-
8. gamandu chelle Muktimāladurggamandu Kudirikaṇṭi kōṭānū-
9. nu tat-pāśchima-digbhāgamandu Chalamakōṭā anē grāmam pātin-
10. chi śrī Chennakēśvarasvāmivāri dēvasthānam kaṭṭinchi śrī svāminityā-
11. rādhanōbhaya-vēdānta-grantha-kālakṣhēpamulaku Bhāradvāja-
12. sagōtra-pavitṛulayina Gōpālādīkṣhitulavāri-putṛul ayina
13. Peda Krishnamāchārluvāriki Kambhampalle grāmamunnu Śrīranga-
14. puram Bhaṭṭaru Rāṅgāchārluvārikinni agraḥāram paṇḍēdu vṛi-
15. ttulu pō-ga Mupandunmaḍivanka dāri Sanjivarāyasvāmivā-
16. rikinni pētaku dakṣhiṇa-digbhāgamandu rūka-chēnūnu Kudirika-
17. ṭikōṭa-sthālam Chinnamanāyani sībbandi-janam vagatiki rūka-prakā-
18. ram munuṭiki samvatsarānaku muppai varahālunnu yī-tā
19. lukulō yiluvāriśi vagaruka ninnayam chēsi Kambhampalle Śrīran-
20. gapurānaku śankha-chakra-silā-sthāpanādulu chēsi grāmāna-
21. ku yalla chatuś śīmālō vundē nidhi nīkṣhēpa jala pāshāṇa a-
22. kṣhiṇi āgāmikam anēti rājasvāmyamulunnu putra-
23. pavuṭra pāraparyantamunnu anubhavinchum anī Kaundīnya-
24. sagōtra pavitṛul ayina Chalamakōṭa kulakarāni Vallaki
25. Rāmabhadrayyagāri chāta Achyutarāya-mahārāyala-
26. vāru vrāyinchēhi yichēhina dāna-pūrvakam aīna dāna-sāsana-
27. mu sva-dattā [d] dviguṇam puṇyam parādattānupāla-
28. nam parādattāpahārēṇa sva-dattam nishphalam bhavet
29. dāna-pālanayōr madhyē dānā [t] śrēyō-nupālanam
30. dānā [t] svargam avāpnōti pālanād achyutam pa-
31. dam sva-dattā dhātṛikā putri pitri-dattā saho dāri
32. anya-dattā cha yō mātā vipra-dattā vasundharā

Note.

This inscription records that the illustrious rājādhirāja rājaparamēśvara virapratāpa Achyutarāyamahārāyalu got a fort called Kudirikaṇṭikōṭa erected in Muktimāladurga situated to the north of Kōlālasīma together with a village called Chalamakōṭa built to the west of the fort, and caused therein a temple to God Chennakēśvarasvāmi to be constructed and for the daily worship of the above god and also for the promotion of studies in the Ubhayavēdānta philosophy he made a grant of the village Kambhampalle to Peda Krishnamāchārlu son of Gōpālādīkṣhita of Bhāradvājasagōtra. The king is next stated to have made a grant of some land to the Śrīrangapuram priest (bhaṭṭar) Rāṅgāchārlu together with an annual money grant of 30 varahas for distribution among 300 people forming the establishment (sībbandi) of Chinnamanāyani at Kudirikaṇṭikōṭa-sthāla at the rate of 1 rūka each. He is further said to have set up stones marked with the conch and discus indicating the boundaries of the land at the villages Kambhampalle and Śrīrangapura. The writer of the grant was Vallaki Rāmabhadrayya, Kulakarāni of the village Chalamakōṭa. The grant is dated Monday the 15th lunar day of the bright fortnight of Chaitra in the year Khara, 1433rd year of the Śālivāhana era on the occasion of a lunar eclipse. The year 1433 of Śālivāhana era is Śrī-mukha and not Khara as stated in the grant.

Inscription on the south wall of the Venkatarāmanasvāmi temple at Rōnūr in Rōnūr hobli.

Size 11' 0" × 2' 0".

Telugu language and characters.

1. śubham astu śrīmatē Rāmānujāya namaḥ svasti śrī vijayābhaya
Sālivāhana śaka varshambulu 1453 ane Khara-sampvatsaram Chayitra
su 15 sōma-grahana-punya-kālamandu
2. (śrīma) śrīmatu Rōnūri Tiruvengalanāthadēvanuki śrīman mahārājādhi-
rāja paramēśvara śrī viśrūpātāpa Achutarāya-mahārāyalu pruthivi-
sāmbhājyāy chēyachundagānu śrīman mahā-
nāyakāchāryulayina Akkarāyani Kṛṣṇa appanāyanivāri tammudu Vōbala-
nāyanigāru yichchina dharmaśāsana-kramam etlannanu Kṛṣṇapa-
nāyanigā nāyakāna-
4. ku chelle Rāmasamudram-simalōni Rōnūri-sthalaṁ Kalegānipalle grāma-
mānu Sōmagrahana-punya-kālamandu sahiranyōdaka-dānadhārā-
pūrvvakamgānu Rōnūr Tiruvengala-
5. nātha-svāmīyāniki amrutapaḍiki dāna-pōsi yistimi ā grāmāniki chellē
chatus-simalōni nidhi nikhēpa jala pāshāna akshīni āgāmi siddha
sādhyāmbulu anēti ashta-bhōga-tējasvāmyamulunnu Rō-
6. nūri peda-cheru-kinda vāli māḍinni ā-chandrārkkasthāyigānu anubha-
vimpanāni śrī dēvaniki yichchina dharma-śāsana-paṭṭi dāna-pālanayōr
madhyē dānāch chhreyōnupālanam dānāt svargam a-
7. vāpnōti pālanād achyutam padam svadattā[d]divigam punyam para-
dattānupālanam paradattāpahārēna sva-dattam nishphalam bhavēt sva-
dattam para-dattam vā yō harēta vasundharām
8. shashti-varsha-sahasrāni viśṭāyām jāyatē krimih.

Note.

This inscription records a gift made during the reign of Vijayanagar king Achyutarāya, of the village Kalegānipalle and of some paddy fields below the big tank at the village Rōnūr situated in Rōnūr sthalaṁ and Rāmasamudram-sīma belonging to his office of *nāyaka* by the mahānāyakāchārya Akkanayāni Kṛṣṇanappanāyani's younger brother Vōbalanāyani (to the god Tiruvengalanātha at Rōnūr) for the daily food offerings. The date of the grant is stated to be Monday the 15th lunar day of the bright half of Chayitra in the year Khara, 1453rd year of the Sālivāhana era on the holy occasion of a lunar eclipse. According to Svami Kannu Pillai's Tables the 15th lunar day of Chaitra of 1531 A. D. which was also a day of lunar eclipse coincided with Saturday (but not Monday) the 1st of April, 1531 A. D.

102.

On a stone set up at the entrance of the village Rōnūr in Rōnūr hobli.

Size 4' 0"—1' 9".

Kannada language and characters.

1. Tārana
2. sam Rōnūra
3. vura Bayirapa Rā-
4. yarāyannanu Tiru-
5. gani Śankarayage śrī
6. Digupalli-vūra
7. mahājanaru pāli
8. hola sthala-mānya
9. kham }
10. tande tāyigala
11. konda pāpa śrī

Note.

This inscription records that in the year Tārana, Bayiraparāya Rāyanna made a grant of a piece of land of the sowing capacity of $\frac{1}{4}$ a khanduga to Tirugani Śankaraya with the approval of the Mahājanas of the village, Digupalli.

103.

On a stone lying under a tamarind tree on the road leading from the village Imarakunte to the village Dimbála in Rônûr hobli.

Size 3' 0"—2' 0".

Telugu language and characters.

1. nama Sīvāya
2. Naḷa-samvatsaram
3. Kārtika su 5 śrī-
4. matu Abhaya-
5. nāyanivāri Tī-
6. rumalappagāru
7. baṇṭarōtu Mā-
8. llayaku nettaru-
9. paḍi mānyam chē-
10. nu kham ½ indu-
11. ku drôhulu talli
12. taṇḍrula drôhulu śrī

Note.

This inscription records that on the 5th lunar day of the bright half of Kārtika in the year Naḷa, Abhayanāyanī's son, Tirumalappa granted a piece of land with the sowing capacity of half a khanduga of paddy to the soldier (*baṇṭrōtu*) Mallaya as *nettaru-paḍi mānyam* (grant of land made for a person who dies in battle-field).

104.

On a piece of stone discovered while digging the foundation of the temple of Sômêśvara in the village Dimbála in Rônûr hobli.

Size 2'—6" × 2'—6".

Old Kannaḍa characters.

1. [No] lambādhirā [jar] pruthuvi-rājyamge . . .
2. nāḍ āle Nijamitraṇ pariyatti . . .
3. gādi sattan ātange mūnūrvvaru . . .
4. ṭṭa kaḷani idan alivan pañcha-
5. mahāpātakan akku

Note.

Some letters at the end of the first three lines and a line at the beginning are lost. The inscription is not dated. It records the death of Nijamitra in some battle during the reign of Noḷambādhirāja and it states that the Three Hundred made a grant of a plot of rice-field in his name. The inscription ends with the usual imprecation.

105.

Copy of a copper-plate grant in the possession of shanubhog Rāmappa at the village Sômayājalapalli in the same hobli.

TELUGU LANGUAGE AND CHARACTERS.

1. svasti vijayābhudaya Śālivāhana-śaka-varuṣambulu 1567 agu-
2. na nēyaṭi Viśvāvasu-nāma-samvatsara Chayitra su 9 lu śrīmad-rā jādhirāja
rājaparamêśvara śrī virapratāpa śrī vīra Śrīrangu-
3. rāyadēvamabārāyalu ayyavārlu Ghanagiridurgamandu pruthvī-sāmrajyam
chēyuchundagānu
4. Achyutagôtra-pavitrulaina śrīman mahānāyakāchāryulaina Tāḍigollā Obā-
lirā-
5. yanivāri pautrulaina Kariya Māṇikyanāyanivāri putrulayina Rāmappagā-
ranē mēnu
6. Bhāradvāja-gôtram Kātyāyana-sūtram Śuklayajussākhādhyāyulaina Vun-
garāla

7. Lakkayya-pautrulayina Hariyappa-putrulayina Nārāyanappa anē mtku vrāyinehi i-

8. chohina bhūdāna-dharmasāsanam Penugonda-rājyam Mukkondya-sthalam Gundlūra sīma Koyalū-

9. raku bhūmi mā-nāyakānuku chelle Tādigolla ēru kālva-sthalānaku naḍiche bōya Kāna-

10. muttakapalle daggara chēnu kham $\frac{1}{2}$ i cheruvu kinda maḍi kham $\frac{1}{2}$ Nernapalli daggara chēnu kham $\frac{1}{2}$ i cheru-

11. vu kinda maḍi kham $\frac{1}{2}$ Attikunṭa daggara chēnu kha 3 maḍi 4 Kodipalle daggara chēnu $2\frac{1}{2}$ Ojana-

12. palle daggara chēnu 2 Avamānipalli chēnu 3 maḍi 2 Kottūra daggara chēnu 4 Mu-

13. tapalli cheruvu kinda maḍi 4 Pāta Mutakapalle chēnu kham 10 maḍi $2\frac{1}{2}$ pāta cheruvu kinda maḍi kham $\frac{1}{2}$ Sōma-

14. yādulapalle daggara chēnu kha $\frac{1}{2}$ 3 Dodrāgi-diṇṇe daggara chēnu kha $\frac{1}{2}$ maḍi $\frac{1}{2}$ Kūḍlugiriki daggara chēnu kha 1 maḍi kha $1\frac{1}{2}$

15. Malidēpalli daggara chēnulu mūḍu maḍi kham $\frac{1}{2}$ Vōralapalle daggara chēnu 3 maḍi kham $1\frac{1}{2}$

16. Avunarapalle daggara maḍi kham $1\frac{1}{2}$ Pegalapalle daggara chēnu kha $\frac{1}{2}$ maḍi kha $\frac{1}{2}$ Arapalle daggara chēnu kha $\frac{1}{2}$ maḍi kha $\frac{1}{2}$

17. Brāhmapalle daggara chēnu 3 maḍi kha $\frac{1}{2}$ Guntavāripalle chēnu kha 2 maḍi kha 2 Pātapalle maḍi kha $2\frac{1}{2}$ chēnu

18. 2 Chinnapalle chēnu 2 Ganganatta chēnu 2 Adaviḥhubukūra chēnulu 2 maḍi kha 3 Mūkukulapalle chēnulu $1\frac{1}{2}$

19. maḍi kha 2 idi gāka karanika-sāmānyamunaku naḍachē bābu i hōbalike naḍache grāma-pratigrā-

20. mānakunnu kādārambhānakunnu naḍachē vartana rāgula mūru vūriki sāgu gāka nilichina chillara kādā-

21. rambhānaku sakalāyam kha 1 ki $\frac{1}{2}$ nīrārambhāniki kha 1 ki sakalāyamunaku vartanalu 1 sāgu maḍi kha $\frac{1}{2}$ niki

22. kaṭṭalu nālugu charuku-tōṭa ittanam maḍi 1 ki $\frac{1}{2}$ chelampaniśēva 1 ki śelu 4 āku tōṭala 1 ki $\frac{1}{2}$ ākulu kata 2

23. idi gāka chervulu bhāvulu kōḍavanikigā 1 ki 1 kha 1 ki ginjalu $\frac{1}{2}$ t-prakāram karanika-mānyālu kaṭṭa mēra solaga vartanalu saha dhārā pōsi iehchinānu illani mūdāvartalu tri-

24. karanā-suddhigā tri-vāchakanugā tri-purushōddēsānugā śrī-Rāmārpanamugā dānādhi-kraya-

25. vinimaya-yōgyamugā cheluvi iehchināramu mi putra-pavutra-pāramparyantaram ā

26. chandrārka-sthāyigā anubhavinchum ani mammanu namukoni sukhāna vundam ani vrāyinehi

27. iehchina bhū-dāna-dharma-sāsanapatramu sva dattā dvi-guṇam puṇyam paradattānupāla-

28. nam paradattāpahārēṇa sva-dattam nishphalam bhavēt

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records that during the reign of the rājādhirāja rājaparamēśvara vīrapratāpa Vīra Śrīrangarāya at Ghanagiridurga his capital, the mahānāyakāchārya Rāmappa of Achyuta gōtra, son of Kariya Mānikyanāyani, grand-son of Tādigolla Obalināyani made a grant of certain lands in the villages Kōyatūr, Nernapalli, Attikunṭa, Kodipalle, Avamānipalli, Kottūr, Mutakapalle, Sōmayādulapalle Kūḍlugiri, Malidēpalli, Vōralapalle, Avasarapalle, Pegalapalle, Arapalle, Brāhmapalle, Guntavāripalle, Pātapalle, Chinnapalle, Ganganatta, Adaviḥhubukūr, and Mūkukulapalle, situated in Gundlūra-sīma, Mukkondyasthalam and Penugonda-rājyam to Nārāyanappa, son of Hariyappa and grand-son of Vungarāla Lakkayya of Bhāradvāja-gōtra, Kātyāyana-sūtra and Śukla-yajusśākha as Karanika-mānya (grant of land for the shanubhog). In addition to this the donee was also granted the right of collecting certain dues on all the lands, dry or wet, areca-nut gardens, irrigation wells etc., situated in all the villages of the hobli as remuneration for his service. The date of the grant is given as the 9th lunar day of the bright half of Chaitra in the year Viśvāvasu, the year 1587 of Śalivāhana era and it corresponds to 15th March 1665 A. D.

A copy of a copper-plate inscription in the possession of Shanubhog Rāmappa at the village Sōmayājalapalli in the same hobli.

Telugu language and characters.

1. śrī Rāma
2. svasti śrī vijayābhayudaya śālivāha-Śaka varushambu-
3. lu 1713 agunēti Virōdhikritu nāna samvatsara Chai-
4. tra su 15 lu chandrōparāga-puṇyakālamandu Achyu-
5. ta-gōtra-pavitṛulaina Raghunātha-nāyani-pavitṛulaina Rāma-
6. ppa nāyani putṛulaina Narasiṃha nāyanivār anē mēmu Bhā-
7. radvāja-sa-gōtrulaina Kātyāyana-sūtrulaina Śukla-
8. yajus-śākhādhvāyina Ungarāla Tiruvengalappagāri
9. pavutṛulaina Nāgaṃnagāri putṛulaina Kichchannagārane mī-
10. ku mā talli Nāgaṃma Nāgaṃmanāyakulaki dharmam chēti-
11. ttagānu vrāyinchī icchēna bhūdāna dharmā śāsana kra-
12. mam etlannanu māku naḍache mānyakattupadi Nāgaṃmanāyaku-
13. rāla cheruvu kindā mā mādi vogānu mādi 3 a-
14. ksharālā mādi muttamunnu sahiranyōdoka-dāna-dhārā-pū-
15. rrvakam gāpu mīku icchēnāranu ganuka mīru putra-pavutṛa pārāmpa-
ryam-
16. taramugānu ā-chandrārkaśthāyigānu manṃmanu āśirvva-
17. nam chēsukoni sōkhāna vundarani vrāyinchī icchēna bhūdāna-dharmāśā-
sana
18. sva-dattā dvigunam puṇyam paratattānupālanaṃ paratattāpa-
19. hārēna svadattam nishphalam bhavēt dāna-pālanayōr ma-
20. dhye dānāch chhrēyōnupālanaṃ dānāt svargam avāpuōti pāla-
21. nād achyutam padam

Note.

This like the above record is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the grant of 3 madis of wet land below the Nāgaṃmanāyaka tank with all rights of possession and inheritance to Kichchanna of Bhāradvājasagōtra, Kātyāyanasūtra and Śuklayajussākhā, son of Nāgaṃna, grandson of Ungarāla Tiruvengalappa by Narasiṃhanāyani of Achyuta-gōtra, son of Rāmappanāyani and grandson of Raghunāthanāyani in order that merit might accrue to his parents Nāgaṃma and Nāgaṃmanāyaka. The date of the grant is stated to be the 15th lunar day of the bright fortnight with a lunar eclipse in the month of Chaitra in the year Virōdhikrit, the year 1713 of Śālivā-hana era and it corresponds to April 18, 1791 A. D. It was lunar eclipse according to Svamikanu Pillay's tables.

Copy of a copper-plate inscription in the possession of the same Shanubhog Rāmappa-

Telugu language and characters.

1. svasti śrī vijayābhayudaya Śālivāhana śaka varshambulu 1661 agunēti Si-
2. ddhārthi samvatsara Śrāvaṇa ba 10 lu Achyuta-gōtra-pavitṛulaina
3. śrīman mahānāyakāchāryulaina Tādiguḍla Raghunātha-nāyanivāri
4. layina Rāmappagāri putṛulaina Raghunāthanāyanigāru
5. Bhāradvāja-gōtram Kātyāyana-sūtram Śukla Yajussākhādhvāyulaina
6. Ungarāla Krishṇappa-pautṛudaina Buchchanna-putṛudaina Tiruvenga-
lappa ayina niku
7. vrāyinchī icchēna bhūdāna dharmā śāsana patra kramam Penugōḍla
Guḍlavāri
8. śimaku chele Kōttugere bhūmini mā nāyakānaku chelle Tādi-
9. gōlla yēḍālava śimalōpala Gorakunṭa-sthalanuna Kammatampalleku
10. chēnu kham ¼ Kōnapalle charvunakānugamāgi bhāvi śibalāna mādi kha ¼
11. tūṛpu mādi kha ¼ antu chēnu mādi kha ¼ padahaidu tūmulu
12. dhārāpōsi icchēnānu ganuka trikaraṇa-tri-vāchaka tri-purushōd
dēsa-

13. mugā vrāyinchī ichchināmu ganuka yī-chēnu maḍilō midhi niksbēpa jala
taru pāshāpa
14. akshini āgāmi sidha sādhyambul aneti ashtabhōga tējasvāmyamutō
15. kodā sahiranyō-dakadānadhārā-pūrvakamgā ichchināmu
16. ganuka mī-putra pautra pāratoparyam āchandrārka-mugā anubhavinchu-
17. koni sukhāna vundar ani vrāyinchī ichchina bhūdāna-dharmaśāsana
18. sva-dattā dviguṇamu puṇyam paradattānupālānam paradattāpahāreṇa
svada-
19. ttam nishphalam bhavēt yē bhūmipās satata-nirmala-dharma-chittāḥ maḍ-
vamsajāḥ
20. para-mahipati-varuśajā vā maḍ-dharmam ēva satatam paripālayantu
21. [tat-pādukā-] dvayam aham śirasā namāmi

Note.

This is said to be a copy of a copper-plate grant whose original is not forthcoming. It records a grant of some lands at the villages Kottugere, Kamma-
tampalle, Kōnapalle with all rights of possession to Tiruvengalappa of Bhāradvāja-
gotra, Kātyāyana-sūtra, and Śukla-yajussākha, son of Buchhanna and grandson of
Ungarāla Kṛishṇappa by the mahānāyakāchārya Tadiḡola Raghunāthanāyani, of
Achyuta gotra, son of Rāmappa and grandson of Tadiḡola Raghunāthanāyani on
the 10th day of the dark fortnight of Śrāvāṇa in the year Siddhārthi, 1681st year of
Śalivāhana era. The date of the grant corresponds to August 18, 1739 A.D. and it
is not verifiable.

108.

Copy of an inscription in the possession of the same shanbhog Rāmappa.

TELGU LANGUAGE AND CHARACTERS.

1. Āngirasa samvatsara Śrāvāṇa suddha 15 lō
2. Karanam Vungarāla Appakōḍayyaku A-
3. ttikuntā Hanumantagavadu vrāyinchī
4. ichchina bhūdāna-dharmaśāsana-patri-
5. ka kramam eṭṭannanu grahāṇa-puṇya-
6. kālamandu mā talli taṇḍrādulaku
7. dharmam chērētuttagānunṇu Attiku-
8. nte cheruvu kindā nāku nadachē sthāḷa-mā-
9. nyam maḍilō-gā okkatūmaḍi dā-
10. ra pōsinānu ganuka mī-putra pa-
11. vutra-pariyantaram āchandrārka-sthāyi-
12. gā anubhavinchukoni mammanu ā-
13. śīrvachanam chēsukoni sukhāna vunda-
14. m ani vrāyinchī ichchina bhū-dāna-dharma-
15. śāsana

Note.

This is also said to be a copy of an inscription the original of which is not
found. It records that Attikuntā Hanumantaganda made a grant with pouring of
water of 1 maḍi of wet land below the tank at Attikunte out of the rent-free land
belonging to him to Karanam Vungarāla Appakōḍayya with the object that merit
might accrue to his parents and that he might have the constant blessings of the
donee on the 15th lunar day of the bright fortnight of Śrāvāṇa in the year Āngirasa
on the holy occasion of a lunar eclipse.

109.

On a stone lying by the channel to the south of the old site of the village
Hodalihaḷli in Rōḡūr hobli.

Size 3'—0" × 1'—3".

Kannada language and characters.

1. Sarvadhāri-sam-
2. vatsarada Chayi-
3. tra su 9 lu śrīna-

4. tu Mummaḍi
5. Rāvanāya-
6. kara makkaḷu Sōma-
7. nāyakaru Rāma-
8. yadēvarige koṭa
9. mānya mānya ho-
10. la kham $\frac{1}{2}$ idake
11. tapidaru tāya
12. tande kondavaru.

Note.

This inscription records that on the 9th lunar day of the bright half of Chaitra in the year Sarvadhāri Mummaḍi Rāvanāyaka's son Sōmanāyaka made a grant of mānya land of the sowing capacity of $\frac{1}{2}$ a khaṇḍuga to god Rāmayadēvaru.

110.

On a fragmentary stone set up in the middle of the village Cherlupalli in the same hobli.

Telugu language and characters.

(The right portion of the stone is broken off.)

1. Dhātu samvatsara Āshāda ba 7 lu
2. śrīmatu Krishnapa Rāyanā
3. śrī Taṭigolla Kariyanā
4. rāyani Rāmappagāru
5. tana tandri Akkapanāya . . .
6. chchina dāna-dharmasāsana
7. tra-pāramparyam
8. sukhaṅgā . . .

Note.

This inscription is fragmentary, a portion of it being cut off on the right side. It seems to record the grant of some land by Rāmappa for the spiritual benefit of his father Akkappa-nāyaka on the 7th lunar day of the dark half of Āshāḍha of the year Dhātu.

MYSORE DISTRICT.

HEGGADÉVANKÔTE TALUK.

111.

Chākēnahli (Dēmasamudra) grant of Śāluva Immaḍi Nṛsiṃha of the Śaka year 1414, acquired for the department from Putṭaiya at Sante Saragūr in Saragūr hobli.

Seven plates : Size 9½" × 6¾" with a ring and a Varaha Seal.

Weight 26 seers.

Modern Nāgara Characters.

I (b).

1. subham astu¹ namas tuṅga-sirās-²chumbi-chandra-chāmara-chāravō³ trai-
2. lōkya-nagarārambha-mūlastambhāya Śambhavē⁴ śrī-Gaṇādhi-
3. patayē namaḥ⁵ avantu prasārā yuṣhmān Indirāpāṅga-sampa-
4. dām⁶ manōratha-sudhāmbhōdhi-māṃsalikarāṇēndavaḥ⁷ Varāhaḥ
5. pātu vō damshtrām vaban dhṛita-vasundharām⁸ sikharālina-jam-
6. bala-sindhōr iva nṛṇalikām⁹ kṛta-tata-vigalan-madām-
7. bu-dhārā-kabalana-garvita-Kāma-sinjīnikām¹⁰ avira-
8. tam imam āgalam pumāṃsam karīṇam atah param āśrayam ka-
9. rōmi¹¹ anabhiṇāta-viślesham adṛiṣṭānyōṇya-dṛiṇ-mukham¹²
10. sa-kāmōpajña-śrīgāraṇa aikyam stri-puṃsayōr bhajē¹³ mukta-śa-
11. śīnam mugdham-dēvasya vikshya muhur mudā kalābhavadanō-ka-
12. rishaty-ucchhalī karēṇa bisa-bhramāt¹⁴ prati-gaja iti krō-
13. dhāt paśyaty api pratimām tanau Hara-sahachari-hāsa-
14. jyōtnā tanōtu śivāni vaḥ¹⁵ asti Lakshmīpatēś chakshu-
15. r aḥhilānanda-kāraṇam¹⁶ āmōdate kuvalayam ālōkair ya-
16. sya śitalaiḥ¹⁷ āyushkarām amartyānām atdhēr mēdaskarausha-
17. dham¹⁸ chashakam yach chakōrīṇām Chandīśa-makutī manīḥ¹⁹ tasmā-
18. t sumēdhāḥ samabbūt Budhō bōdhāmṛitāmbudhiḥ²⁰ sārddham Kā-
19. vyēna Gurupā satpathē yah praśasyatō²¹ babhūva tasmāt pri-
20. thivi-Purnhūtah Purūravah²² Gaṅgēva Santanum rāgād dūricha-
21. krē yam urvāśī²³ tataḥ kramēṇa kati chid dharanīpatayōbhavan
22. pratāpa-kīrti-sūryēndu-prakāśita-dig-antarāḥ²⁴ tad-vainśē
23. samabbūt tuṅga-muktāmanīr ivōjvalah²⁵ guṇt suvṛttō nirddō-
24. ślō Gundadēvō mahīpatīḥ²⁶ Guṇḍabommō Mādirājō Gautayō
25. Vīrahōbalah²⁷ tasināt Śāluva-Sāvītri-Maṇḍidēvau vi-
26. jagūrē²⁸ tēshām abbūt Śāluvādi-Maṇḍidēvō guṇōttarah²⁹
27. tanvan sumanasām laksbnnām rītūnām iva mādhavah³⁰ sām-
28. yugīnēna kēnāpi samit-kandūla-bāhūnō³¹ satrāsa-
29. śāstrāstri kṛtvā yō grahit tat-kāthārikām³² Kāthāri-Śāluva-
30. iti khyātīr yasyātha paprathē³³ Mahēśvara iti khyatīr yā-
31. thū Manmatha-māthīnah³⁴ pratigñāya purō rājūnām-prākāraṇ
32. sagarāhvayam³⁵ bhītvā-pratyagrahit tatra kshiptām yah kahalīm
33. nījam³⁶ samudhṛita-suratrāṇa-śalyē yatrāvanīśvarē³⁷ yad-ya-
34. śah-pūra-karpūnir āśvāśīd dakṣhiṇām diśām³⁸ khilīkṛita-
35. turushkaiḥ prak Śrīraṅgam punar uddharan³⁹ Śrīraṅga-sthāpanā-
36. chārya itti yah kīrtitō janaiḥ⁴⁰ Śrīraṅga-sthānam akurō-
37. t Śrīraṅga-sthāpanōbbhavat⁴¹ sālagrāma-sahasrasya (dā)
38. dātā yō vidushām dvishām⁴² suparva-rāma-rāmōchechaistana-
39. grāmōsthamōbbhavat⁴³ tam dakṣhiṇa-suratrāṇam nihatya sa-
40. maraṇkāṇō⁴⁴ yah pratijñam avitathām chakāra nija-vi-
41. kramaiḥ⁴⁵ kīrttiḥ kshīrōda-pūrnēndōḥ Gautayōsmān mahī-
42. patēḥ⁴⁶ abbūd abbūtapūrva-śrīr Jayanta iva Vāsavāt⁴⁷
43. yasya dig-jaitra-yātrāsu tanōti sma chāmō [rajah] paripanthi-

44. vadhū-vaktrē-padma-pralēya varshatām¹ gaṇanānatsari-gu-
 45. nāt Gaṇṭayām nṛpatēs tatah¹ kirtimān Gaṇḍayō jajñē
 46. kshirābdhēr iva chandramāh¹ yasmin jagati rājēndau ta-

II (b).

47. gatē niti-kaunudin¹ kali-sārvara-gandhōpi na kēnā-
 48. py anvabhūvata¹ tatah kālāt bahōs taptvā tapānsi sa ma-
 49. hīpatih Narasimha-mahārāyam lēbhē Naraharēr varam¹ chā-
 50. pa-kōṭi-samutkhāta-sakalārāti-bhūbhṛitā¹ nītā
 51. daśam avishamān Prithunā yēna mēdū¹ samharthum iha ni-
 52. śśēsham kaṇṭakān sa Haris svayam¹ yāj-jaṇma-chchhadmanā sāksbā-
 53. d iyēshaikādaśam januh¹ Ahōbala Śrinṛsimbhād āvirbhū-
 54. tāt tapō-balāt¹ Narasimha-mahārāyam putram lēbhē sa bhū-
 55. patih¹ avanī-su-bhātā stritvān mānayan nija-paurushaiḥ¹
 56. praghōshitō "Mēdini-misara-ganda" padēna yah¹ parābhū-
 57. yānya-tējānsi prakriṣṭēna svatējasā¹ "Unnarāditya-vikhyā-
 58. tim uchitām yah prapēdivān¹ nihatya patriṇām vēgam a-
 59. nyēshām nija-vikramaiḥ¹ ūrtebhakāra yō "Rāya pakhi-sā-
 60. luva-ghōṣhānām¹ kaṇṭakaprala yāmbhōdhēh kshamām uddhṛitya pā-
 61. layan "Dharā varāba" birudam dadhaū yah sāmpratam guṇaiḥ¹
 62. Narasimha-mahārāyah saindhavēbha-narēśvarān jītvā
 63. nāmārham arehhaḍ yō mūvarāyara gandatām puṇya-kshētrē Hē-
 64. makūta-Kāñchi-Śrīśaila-pūrvakē¹ Hēmādryuktāni dānāni
 65. vrātān cha chakāra yah¹ Kriṣṇā-Godāvari-tirāt trishnā-
 66. yātān mahisurān¹ ardha-rājyēna sambhāvya sarvaṁ rājyaṁ
 67. śasāsa yah¹ Vidyānagaryām ārūdhē yasmin bhadraśa-
 68. nōttamam āsan bhadraśanārūdhā arthi-pratyarthinōpy a-

III (a).

69. hō yasya pratāpa-tapanē tapaty aviratō-dyamē¹ purā
 70. pratyarthi-bhūpānām puṭapākam ivānvabhūt¹ yat-suinē ma-
 71. tta-dantindira-ksharan-mada-jalōshmanā udanyavān ivō
 72. danvān nadyāpyās tē piban nadiḥ¹ paranttapasya yasyō-chchaiḥ.
 73. pratāpa-tapanō dayē apakramē ripustrinām ānghri-padma-
 74. nī pusphūṭuh jayāt tarūnām pañchānām kirtitah pancha-ghaṇṭayā
 75. prāyah prapēdē yas tyāgāt pañcha-ghaṇṭa-ninādatām chau-
 76. battamallas Chānikya-Nārāyaṇa iti śrutah yō mōha-
 77. nam adhāri kshamā-varāhaś chēty asau Hariḥ¹ mahishi tasya sam-
 78. jajñē mahitā Raṅgamāmbikā¹ Śatakratōr iva Śachi Chhāyē-
 79. va Divasaprabhōh¹ pātivratyasya jivātuh patyur ingita-
 80. daivatam¹ ākarō guṇa-ratnānām āradhayata sā patim¹ ta-
 81. syām ajanavat putram Pānduh Kunṭyām ivārjunam¹ Kausalyā-
 82. yām Daśarathah Kākusthamiva pārthivah¹ prasūnād iva sau-
 83. rabhyam bhāgadhēyādivēpsitam, pratāpād iva sāmrajaṇam pra-
 84. nayād iva sauhridam¹ sāhityād iva sārasyam santānād iva
 85. pallavam¹ chandrād iva sudhāsarah sāgarād iva chandramāh¹ vi-
 86. śrāṇanād iva yasō viśvāsād iva daivatam¹ kāsārād iva-
 87. kalhāram kārūpyād iva pālanam Narasimha mahārājāj jā-
 88. tō nāthah kshamābhujām¹ Yimmaḍi śrī-Nṛsimhākhyō rāyah śā
 89. sti vasundharām¹ yad-ānghri-bhūshā- dhō-vaktra-lamba-sva-pratimā-

III (b).

90. chhaṭāt¹ bhūpās sarvē tapasyanti bhūyō labdhum nijam padam¹
 91. guṇair attīśayānas svai dhairya-sauryādibhir gurum¹ Yimmaḍi śrī-
 92. Nṛsimhākhyām anvarthām yah samaśnutē¹ kalpasākhya-
 93. Yō Mērum kartā bhāsān ivōdayam¹ simhāsanam tad adbyāstē
 94. sēvitam sumnōgaṇaiḥ¹ paripālayatō yasya pāthōdhi-
 95. raśanām mañim¹ Varāhamūrtih prityēva vartatēdyāpi kē-
 96. tanē¹ gadā-kripāna-kōḍanda-dhuryē [...] tanē¹ gadā-kripāna-kō-
 97. ḍanda dhuryē jyāyasi sādīnām¹ dharinōttarē cha yatraikyam da
 98. dhatē Pāndavā dhruvam¹ akrishṇam api yach chhilam aśnutē bala
 99. sauhridam¹ avāmanam api svairam ākrāmāti ball-śriyam¹
 100. dainandinām yasya krityam mahādānāni shōḍaśa¹ vasantta-ka-
 101. naka-tyāgō bālyārham pāmsu-khēlanam¹ ka-

102. lōlīni patir yasya gāmbhīryēṇa jitas sadā | tathā chin-
 103. tā-jvarēṇeva tapyate badabāgninā | jishnuḥ Śuchir Daṇḍadha-
 104. rah tathā Puṇyajanasya | Bhuvanēśo jagatprāṇo Dhana
 105. dah Śankarōpi yah | nāvakāśaḥ khalōktinām yat-karne sat-
 106. kathā-bhṛitē | duśchintānām tu yach-chittē dharma-chintā-niranta-
 107. rē | naisargiko guṇo yasya dēvabrāhmaṇa pālanam | sānsi
 108. ddhikam dravatvam tad epām iva vibhāvyatē | vijētum ichchhanta i-
 109. vāpayātān virōdhinō yaj-jayatūrya-nādāḥ | pratyāśa
 110. m urvīm pravīśanty aśēśhān padē-padē bhūmibhṛitō vanāni |

IV (a).

111. jagat-trayi-vēśmani yat-pratāp-ah pradīpyatē chi-
 112. tra-gatīḥ pradīpah | srijan dvishām va marut-prakampam-rujām
 113. sadā dāra drig-añjanāni | yad-dānāmbuprabarshah sakala-jala-
 114. nidhē Aurva-garvāpahartā yasya brahmānda-bhāndād upari-pa-
 115. rivahaty ēsha kīrtti-pravāhaḥ | sarvasāvartti-bhōbhṛit ka-
 116. takha-parisarād ujjihitē yadiyō bhāsvān bhāsvān pra-
 117. tāpah sajayuti guṇavān Immaḍi-śri Nrisimhaḥ | tasmi-
 118. n simhāsanārōdhē samasta-nripa-sēvite | prāptah kadāchi-
 119. d āsthānīn Mallanāyaka-nandanah | Tippāmbikā-dugdha-sin-
 120. dhu-lalmari-pūrṇa-chandramah | nāmna cha bhūmi-bharapād vikhyātō
 121. Nāganāyakaḥ sangita-vidyā-sarvasvam sāhitya-rasa-jī-
 122. vitam | sāmagē sach charitrānām sākshātkārō Ramāpatēḥ |
 123. bhāgyam parōpakārasya guṇānām kula-daivatam | rājyam rakshā-
 124. dhikārasya sāmrajyam puṇya-sampadām | viśvasasya parā kō
 125. tīr vinayasya prasūtibūḥ | svāmi bhaktēḥ parīṇāmas sukri-
 126. tasya tapah-phalam | dinē dinē kritamanā dēva-brāhmaṇa-pā-
 127. lanē | jīṛṇa-pūrva-tatākānām punar uddhāra dhūr-vahah parākra-
 128. mēna pañchāsyo bhōga-lakshmyā Purandarah | kshamayā prithivī
 129. sākshād vijayēna Dhanañjayah | tat-pāda pīṭha-paryantē prapīpa
 130. tyā vyajijñipat | svāmi dattēna vittēna tatākas sthāpi-
 131. tō mahān | mimāṃsā nyāya śāstrajñō rig-yajus-sāma-

IV (b).

132. vēdinah | paurāṇikās smṛiti-vidah tāntrikā mantra vēdi-
 133. nah | śrauta-śmānta-vidas śuddhā yajvānō brāhmaṇōttamāḥ cha
 134. tvārīṇśat samānītāḥ svāmi vākyaṇusārataḥ | ā-chandra-
 135. tārakam amī tāmra-śāsana-pūrvakam agrahāṇi pradānēna
 136. samrakshyā svāpīnēty asau tathēti tasya vijñaptim pālayan
 137. ntīpatīś tadā | bhāgya-bhāgyēśakasy ābdē Paridhāvinī
 138. vatsarē | pālguṇē bahulē pakshē janmarkshē mūla-samjñakē | vya-
 139. tīpātē puṇya-kālō Saptamyām Bhānuvāsarē | Vidyāna-
 140. garyām Hiriyachāvadyām Makarābhavayē Vēthayē cha tathā Chōla-
 141. samudrākhya cha Hōbalē | Mañiyūra Honneyanahalli-sihala sam
 142. bandhini sthālē | Chākēnahallikām Dēmasamudra pratināmi-
 143. kām | nidhnikshēpa salilam pāshāpākshīṇi siddhikam | sā
 144. dhyam āgāmy aṣṭa bhōgān chatuś sīmā-samanvitaḥ | ājñā
 145. śulkam cha daṇḍam cha mṛid-āharanam ēva cha | sīmā-nirṇaya-kartritva
 146. prajābhyyōbhaya-rakshanam | Yathē sṭam cha karādānam kārū-sthāpan
 147. m ēva cha | khilībūtam cha yat kshētram mṛigāvāsas tathāiva chal na-
 148. di-parvata-ityākhyā-grāma-bhōgēna samyutam sa-hiranyōda-
 149. ka-dāna-dhārā-pūrvam yathāvidhi | grāmam prādād brāhmaṇēbhya
 150. sakalōpādhi-varjitam | vṛttimantō vilikhyantē gōtra-sūtrā-
 151. di-lakshitāḥ | vishnu-sthānē śiva-sthānē ēkaikā vṛttir ishryatē |
 152. Dēdi-putrō yajurvedi Bhāradvājasya gōtrajah | śrīmān Viṭha-

V (a).

153. ladēvōyam vṛtti-dvayam ihāśnutē | Āpastambō Bharadvāja-gōtra-
 154. jō Manhibhāṭajah | Nrisimha-dikshitō vidvān vṛttim ekām
 155. samaśnutē | Drāhyāyanaḥ Sāmavēdi Kāśyapō Haridikshi-
 156. tah | putrō Lakkhappāhitāgnēḥ grāmēsmīn ēka-vṛttimān |
 157. Bharadvājō Yajurvedi Dēvōttama-gurōḥ sutah | śri-Chennakē-
 158. śavārādhyō vṛttim ekām samaśnutē Kāśyapah sāmagō Drā-
 159. hyāyano Lakhana dikshitaḥ | putrō Lakhappāhitāgnēḥ grā-

160. mēsmīn ēka-vṛttimān Bhāradvājō bahvrichaś cha vidvān Dē-
 161. vapidikshitaḥ! Appannayajvanah putro vṛttim ekām ihā-
 162. śnute! Anantayajvanah putro Rāmachandraḥkhyā-yājakaḥ!
 163. Bōdhāyanō yajurvedi Vāsishthō-pyēka-vṛtti-bhāk! Ka-
 164. syapaḥ sāmavēdi cha Chandra-bhaṭṭa-tanūdbhavah! Ahitāgniḥ Sa-
 165. yanākhyō vṛttim ekām ihāśnute! bahvrichaḥ Kauśikō vidvā-
 166. n Chennakrishṇa-tanūdbhavah! Krishnārādhyā iti khyātō vṛttim ē-
 167. kām ihāśnute! sūtrād gōtrād Bharadvājō Vainatēyārya-sambhavah!
 168. Janārdanō bibharty ekām vṛttim vidvān Yaju-śrutih! Gōpa-
 169. nārya-sutō Gangādharō rig-vēda-vid-varah! vidvān Kāsyapa-
 170. gōtraś cha grāmēsmin ēka-vṛttimān! rig-adhyētā cha Vāsi-
 171. shthō Vishṇubhaṭṭa-tanūdbhavah! dvijō Nriharibhaṭṭākhyō grāmē-
 172. smīn ēka-vṛttimān! Viśvāmitrō Nāga-nārya-sutō Rig-vēda-
 173. vid-varah! Brahmanyabhaṭṭa-śarmā-sau grāmēsmin ēka-vṛtti-bhāk!
 174. Lakkhappārya-sutaḥ śrīmān bahvrichō Mauna-bhārgavah! Nanjanā-
 175. tha-budhah khyātō vṛttim ekām samaśnute! Jāmadagnyā khyā-va-
 176. tsōsau Timmanārya-tanūdbhavah! Timmanāryō Yajurvedi vṛtti-

V (b).

177. m ekām samaśnute! Hārītō yajushō-dhyētā Śrīnivā-
 178. sa-budhātmanajah! Charchāvallabha-nāmāsan sārṇhaikām vṛttim a-
 179. śnute! Kaundīnyō yajushōdhyētā Nrisimha-yajvanah sutaḥ
 180. Yajñēsvaraḥkhyā-bhaṭṭōsau vṛttim ekām ihāptavān! Dvēdi-
 181. putrō yajurvedi pañcha-siddhānta-pāra gah! Bhāradvājō
 182. Viśvanāthō vṛttim ekām ihāptavān! Vāsishthō bahvri-
 183. chō vidvān Nuggābhaṭṭa-tanūdbhavah! siddhānt! Nāgabhaṭṭākhyō
 184. vṛttim ekām ihāśnute! Bhāradvājō Bhairavākhyah Śridha-
 185. rārya-tanūdbhavah! Āpastambō yajurvedi vṛttim ekām i-
 186. hāptavān! Mādhavārya-sutō Gōpi-nāthō Gautama-gō-
 187. trajah! Bōdhāyanō yajurvedi grāmē-smīn ēka-vṛttimān!
 188. sāmago Lakṣṇāchāryō Viśvēśvara-gurōḥ sutaḥ! Upēndrapu-
 189. ravāsy aikām Ātrēyō vṛttim āśnute! Āśvalāyana-sū-
 190. traścha rig-vēdi Dāvanātiyajah! Kauśikah Saṅganō vidvān grā-
 191. mēsmin ardha-vṛttimān! Ātrēyō Nanjināthasya putrah śu-
 192. kla-yajuśrutih! Lingannabhaṭṭa-rāmōśāvardha-vṛttim ihāśnu-
 193. te! Bhāradvājō yajur-vēttā Raṅgayajva-tanūdbhavah! Yajña-
 194. nārāyanō yajvā vṛttim ekām samaśnute! Ātrēyō ya-
 195. jur-adhyētā Kēsavākhyasya yajvanah! putraś Chennappa-ya-
 196. jvāyam grāmēsmin ēka-vṛttimān! Bhāradvājō yajurvedi
 197. Haubhalākhyā tanūdbhavah! Lingābhaṭṭārakō vidvān grā-

VI (a).

198. mēsmīn ēka-vṛttimān! Bhāradvājō rig-adhyētā Madhuva-
 199. gnākhyā-sambhavah! Lingannayajvā cha tathā grāmēsmin ēka-
 200. vṛtti-bhāk! Kāsyapō yajur-adhyētā Ganga-yajva-tanūdbha-
 201. vah! Āpastambō Nanjinātha-yajvā smīn ēka-vṛttimān!
 202. Ātrēyah sāmavēdi cha Tippanākhyā-tanūdbhavah! Drāhyā-
 203. yanō Nanjināthō grāmēsmin ēka-vṛtti-bhāk! Kaundīnyō
 204. yajur-adhyētā Chaudī-yajva-tanūdbhavah! siddhānta vit Tammi-
 205. śarmā grāmēsmin ēka-vṛttimān! Sāndilyah škula-yaju-
 206. shā khyātō Gōpanna-sambhavah! Kātyāyanō Nārasimhabha-
 207. ṭṭōsunin ardha-vṛttimān! Viśvāmitrō rig-adhyētā Duggābhaṭṭa-
 208. tanūdbhavah! Nanjināthākhyā-bhaṭṭōyam grāmēsmin ardha-vṛtti-
 209. mān! Lakṣmīnātha-sutō Dēvarājōpy-Ātrēya-gōtrajah! Ā-
 210. pastambō yajurvedi grāmēsmin ardha-vṛttimān! Bōdhāyanō
 211. yajurvedi Māyibhaṭṭa-tanūdbhavah! Viśvāmitrō Lakkṣṇā-
 212. khyō grāmēsmin ardha-vṛttimān! Āpastambō yajurvedi Rā-
 213. machandra-gurōḥ sutaḥ! Kauśika-Śrīnivāsāryō yajvaikām vṛ-
 214. ttim āśnute! Bhāradvājō yajur-vēdi Nrisimhabhaṭṭa(ṭ)a-sambhavah! śri-
 215. mān Vēdādhyā-vikhyātō grāmēsmin ēka-vṛttimān! Maṅganā-
 216. khyā-sutaḥ śrīmān bahvrichō Maunabhārgavah! Lakkhibhaṭṭārakō
 217. vṛttim pādōnaikām samaśnute! Vāsishthō yajur-adhyētā hy O-
 218. deyappa-tanūdbhavah! Dēvarasa- śarmā pādōnaikām [vṛttim] sama-

219. śrutē | Nāgaṇākhyā-antah śrīmān bahvrihō Maunabhārgavaḥ |
 220. Dēvarabhaṭṭa-śarṇāsau grāmēsmīn ardha-vṛttimān | Sāndilyō

VI (b).

221. yajur-adhyētā Śiṅgaṇākhyā-tanūdbhavaḥ | Āpastambō Gāru-
 222. dayyō vṛttim ēkām ihāptavān | chatvārimśad-vṛttiman-
 223. tah śāsanēsmīn sulēkhitāḥ | samantāḥ-lakshma-sahitah
 224. sāmanta-grāma-samīnataḥ | chatuḥ-sīmā-nirṇayōtra likhya-
 225. tē dēśabhāṣayā | Bellūrige saluva Mantrihalliyinba
 226. dagadinda banda halladin paduva Varadasamudrada si-
 227. meyim natṭa kallindam basurimara volagāgi vāyavya | Sana-
 228. bada simoyim netta kallindam kariya maraḍi saha badaga | A-
 229. lalasamudradim iśānya hiriya kereva sāgara mēre Heraginaha-
 230. lliyin mūda hiriya kereva sāra mēre Hullēhalliyim mōcheyahalla saha.
 231. mūda | Hullēhalliya Balakanahalliya madhyadali nettkallindam āgneya
 232. Balakanahalliya Tigulanahalliya madhyadali netta kallindam tenka.
 233. Tigulanahalliya simoya kallindam Adda-gereyaha-
 234. llisaha nairitya | Bellurige saluva Śri-

VII (a).

235. rangapuradin jivagallindam nairitya Dāsanakereyoḷa
 236. ge natṭa kallindam paduva misravāgi nairitya | intī-va
 237. laya śāsana volagāda Addagereyahalli sa-
 238. havāgi Chākēnahallige pratināmavāda Dēmasamu-
 239. dravemba agraḥārada valaya-śāsana dāna-pāla-
 240. nayōrmadhyē dānāch chbrēyōnupālanam | dānāt svarga
 241. mavāpnōti pālanād achyutam padam | sva-dattām pa-
 242. ra-dattām vā yō harēta vasundharām | shashṭhi-varsha-sa-
 243. hasrāṇi viśvāyām jāyatē krimih | ekaiva bhagi-
 244. nī lōkē sarvēśhām ēva bhūbhūām | na bhōjya na kara-
 245. grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
 246. tur nripānām kālēkālē pālanīyō bhavadbhiḥ | sarvā-
 247. n ētān bhūvinah pāthivēndrān bhūyō bhūyo yāchatē Rā-
 248. machandraḥ | tvashṭra-śrī-Tippayāchārya-tanāyē na' suśilpinā | Bhaira-
 249. vāchārya-nāmnaitad likhitam tāmra-śāsanam | śrī śrī śrī
 250. śrī-Rāmachandra (in Kannaḍa characters)

Translation.

I (b) Be it well.

Salutation to Śambhu whose head is brilliant with the crescent moon shining like a fly-fan and who is the supporting pillar of the city made up of the three worlds. Salutation to Gaṇēśa.

May you be happy under the prosperous influence of the side-long looks of Lakshmi, which play the part of the rays of moon in causing the tides of hope to rise.

May you be protected by the Boar incarnation of Vishnu who bore the earth on his tusk like a piece of lotus stalk stained with the clay of the ocean.

I seek protection from him who is an elephant up to his neck and by the drinking of the flow of whose rut-juice the strings of Cupid (bees) are intoxicated.

I bow to the united form of Śiva and Śakti who have never known separation and who have not seen each other's face and whose amorous sports are desired by the Cupid himself.

May the Goddess Pārvati confer blessings on you with her moonlight-like smile with which her face was beaming when she saw Gaṇēśa pulling the crescent moon from the head of Śiva mistaking it for a piece of lotus stalk and when he showed anger mistaking the reflection of his own face on the surface of his body for an elephant.

Victorious is the eye of Vishnu at the cool glances of which the whole world is pleased.

Victorious is the moon who is the source of life to angels, who causes the ocean to swell, who is the drinking cup of the Chakōra birds and who is a gem on the head of Śiva.

From him there came the wise Budha, the ocean of the nectar of knowledge, and who is praised along with Jupiter in the sky (on the path of the good).

From him there sprang up Purûravas, an Indra on earth; and from him there were born a number of kings in succession, whose fame and valour shone like the moon and the sun lighting the quarters.

II (a).

In this family of kings there was born Guṇḍadēva, of excellent character and free from all kinds of defects, like a big pearl.

From him there were born Guṇḍabomma, Mādirāja, Gautaya, Virahōbala, Sāluva Sāvitrī and Mangidēva.

Among these the most famous was Sāluva Mangidēva possessed of a character pleasing to the wise like the spring season to flowers.

He it was who in a hand-to-hand fight snatched away a sword (kaṭhāri) from a warrior. He was therefore called Kaṭhāri Sāluva, just as Siva is called Mahēśvara in consequence of his having destroyed Maṃmātha.

He it was who throwing his trumpet inside a fort of an enemy fetched it back after capturing the fort.

He it was whose fame for valour exhibited in uprooting a Sultan (a Mahamadan king) restored the south of India to life again.

He it was who was called the restorer of Śrīranga in consequence of his having recovered it from Mahamadans, and who made Śrīranga his own abode.

He it was who acted, as he asserted, by staying that Sultan of the South who took away thousands of Sālagrāmas (fertile villages and stones of the name used in worship) from the learned and who caused his enemies to cry a kind of eighth gamut consisting of the ascending notes "rāma, rāma" in terror in battle.

From that famous warrior there was born Gautaya like Jayanta from Indra.

He was a great warrior whose army in his various expeditions caused the lotus eyes of his enemies' women to close.

From him was born the famous Guṇḍaya like the moon from the milky ocean. During his rule there was no trace of the darkness of the Kali age.

II (b).

In his old age he had a son called Nārasimha who was, as it were the eleventh incarnation of Vishṇu, inasmuch as his birth was due to the grace of god Ahōbala Nārasimha.

He was given the title of Mēdini-mṭsara-gaṇḍa (the smiter of the mustaches of the brave in the world in as much as he was the bravest of all and over-powered his enemies. He had also the title of "Sāluva" (a bird), in consequence of his swiftest marches. He had also the title of Dharāvarāha (a boar of the earth), on account of his rescuing the earth from the ocean of enemies. Having conquered the three kings famous for elephants, cavalry and infantry, he acquired the title of Mūvarāyara-gaṇḍa smiter of the three Rāyas or Kings. It was he who made all the gifts described in the Hēmādri in the the sacred places, Hēmakūṭa, Kanohi Śrīśaila and others and bestowed half of his kingdom on the Brahmans of the Kṛishṇa and Gōḍāvari regions. When he ascended the throne in Vidyānagara (Vijayanager) both his beggars and his enemies had a bhadrāsana (a feudal throne) bestowed upon them.

III (a)

His enemies felt the heat of his valour like that coming from a furnace. Having drunk the rut-juice flowing from the temples of his elephants, the ocean became thirsty as it were and began thereby to drink the water of all rivers.

The five bells he had as a title seemed as it were to declare his conquest of the celestial boon-trees in giving gifts.

He was also called Chauhastamalla and Chāṇikya-Nārāyaṇa and Dharanivarāha.

His wife was called Rangamāmbā; she was to him as Śachi is to Indra and Chhāyā to the sun. She was the life of Chastity, a goddess in understanding the mind of her husband, a mine of good conduct and a worshipper of her husband.

He had a son from her, as Pāṇḍu had Arjuna from Kuntī, as Daśaratha had Kākutsha from Kausalyā, as fragrance from flower, as satisfaction from prosperity, as sovereignty from valour, as friendship from love, as enjoyment from literary culture, as a sprout from the Santāna tree, as a flow of nectar from the moon, as fame from charity, as divine grace from faith, as a lotus from a tank, as protection from kindness.

III (b).

He was Inmaḍi Nārasimha or Nārasimha II. When he was ruling, his enemies intent upon getting back their kingdoms seemed merged in penance in that their persons were reflected on the shining surface of the jewels on his feet. He was the best of brave men, as his name implies. He surpassed the glory of the celestial boon-trees in making gifts and ascended his throne surrounded and worshipped by the *śūmanas* (the angels and the learned). When he was ruling over the earth bounded by the four oceans, the boar-incarnation of Viṣṇu seemed to reside (in the image of the same kept) in his house. In virtue of his capacity to wield a cudgel, a sword, and a bow, to ride on a horse and his partiality to Dharma, he combined in him the five Pāṇḍavas. Though he was not a Kṛishṇa he was favourably disposed towards Bala (Balarāma and Valour). Though he was not a Vāmana he took by force the wealth of Bali (a demon of that name and the brave).

Day after day his work consisted in making the sixteen great gifts. The gift of gold was to him a child's play with dust. In dignity he surpassed the ocean and therefore it is, that the ocean is heated by the Bādaba fire as by the pangs of defeat. He was in nature an Indra, a Fire, a Yama, a Nīruti, a Varuṇa, a Wind-god, a Kubēra, and a Śankara. His ear being lent to good talk, there was no room for wicked sayings. His heart full of good thoughts had no room for bad thoughts. His natural bent of mind was towards the worship of Gods and Brahmans. His mind was moist with kindness. His trumpet sound entered into far-off wilds and caves as if in search of all hidden enemies.

IV (a).

The light of his power shone like a splendid lamp of the world.

Victorious is that Inmaḍi Nārasimha whose pourings of water while making gifts caused the oceans to swell putting down the arrogance of the Bādaba fire controlling the pride of oceans; whose fame flowed over and above the egg-like world; and whose power had illumined the caves of the mountains in all quarters.

Once when in the midst of feudal chiefs he was seated on his throne, there came Nāganāyaka, son of Mallanāyaka, and a moon out of the womb of Tippāmbā that is the milky ocean. He was the essence of music, the life of literary taste, a mass of good conduct, and the pride of the consort of Lakshmi, the gem of altruism, the family diety of good qualities, a sovereign of protection, an empire of merit, the summit of friendship, the source of modesty, a ripeness of loyalty, a fruit of good deeds; ever ready to serve gods and Brahmans and to restore ruined tanks, a lion in valour, an Indra of enjoyment, an earth in forbearance, and an Arjuna in winning victories.

Having bowed down at the King's feet, he said.—“In obedience to your order a tank has been built with the money provided by you.

IV (b).

(As desired by you forty Brahmans well-versed in *Mīmāṃsa*, *Nyāya*, the *Rigveda*, the *Yajus*, the *Sāma*, the *Purāṇas*, the *Smṛitis*, the *Tantras* and the *Mantras*, observers of rituals and other religious customs, and ceremonies, are brought here. They deserve your gift of an *Agrahāra*, the gift being recorded on copper-plates and being enjoyable as long as the sun and moon endure.

Having consented to his request, the King (Nārasimha II) in the Śaka year 1414 in the cyclic year *Paridhāvi*, in the dark half of *Phālguna*, on the day of his birth Star, *Mūla*, *Vyātīpātā-yōga* on Sunday the seventh lunar day, in *Vidyānagari*, inside the *Hiriachāvaḍi* made a grant of *Chākēnahalli*, also called *Dēma samudra*, situated in *Makara Vēṇṭhaya*, *Chōlasamudra* or *Honala*, *Maṇiyūra Honnayana-hallisthala*.

HUNSÜR TALUK.

112.

On the figure of god Ēni-Hanumanta in the temple of the same god at the foot of Mallikārjuna hill in Beṭṭadpūr.

- 1st line. Lakshmanadēvaru
- 2nd line. Vira-Hanumantadēvaru
- 3rd line. Hanumantadēvaru
- 4th line. Makaradhvaja Turuma
- 5th line. Makara

Note.

An image of Lakshmana with a bow and arrows is carved as sitting on the shoulder of the figure of Ēni Hanumanta and fighting with Indrajit appearing in the sky.

113.

On a rock at the entrance of Kanakadēva cave in the middle of the same hill in the east.

Modern Kannada characters.

- 1. Siddharthi-samvacharada
- 2. Sankrantiya śrinatu
- 3. Mahā-mahattina ha
- 4. sapāda-padanti
- 5. Haradūra Kankaladēvaru
- 6. mādidantaha
- 7. yatijatigalige
- 8. . . . bakūti-guhe
- 9. Virannana

Note.

On the occasion of Sankrānti i.e. (Makara Sankrānti) in the year Siddhārthi, Haradūr Kankaladēva belonging to the line of the illustrious mahāmahattina hasapādapadanti constructed with devotion a cave for the service of ascetics: (The writer of the inscription) is Viranna.

114.

On a stone near a Māri temple in the backyard of the house of Darji Krishnayya in Beṭṭadpūr.

Size 3'—6" × 2'—3".

Modern Kannada characters.

- 1. Sarvajitu-samvatsara-la Phālguna su 3 Sōma-
- 2. vāradalu Virannayya Dēvayyagala makkaḷu Lakki-
- 3. dēvayyagalu Rāmāyadēvayyagalu Hiriyā-
- 4. pura, Beṭṭapura, Mallinātapura, Mallāpurada,
- 5. Haradurapura antu yallādara
- 6. samina-padadu Mahā-Mallikā-
- 7. rjunadēvarige prīti māḍi kōṭṭa 8 ko-
- 8. ḷagada simēya dāna-sāsanava hui-
- 9. sidaru Mallikārjunadēvasō-
- 10. miya-Sōmmige āru aḷupidava-
- 11. ru Gaṅgeya taḍiyali kavileya kon-
- 12. da pāpake hōharu katteya tindavaru
- 13. hulita nāya tindavaru

Note.

The inscription is imperfectly dated Monday the 3rd lunar day of the bright half of Phālguna of the year Sarvajit. It records the grant of a field of the sowing capacity of 8 koḷagas by Lakkidēvayya and Rāmayyadēvayya, sons of Virarāmayyadēvayya with the approval of the inhabitants of the villages Hiriya-pura, Bettadapura, Mallināthapura, Mallāpura and Haradūrpura for the service of God Mallikārjuna. The inscription ends with the usual imprecation.

115.

On another stone close to the above.

Size 2' 6" × 2'.

(Three lines at the top are effaced)

4. Hiriya-pura, Bettadapura, Mallināthapura
5. . . . puradā, Mallāpuradā dā-
6. na-śāsana-krama . . . Kudakūra
7. . . . ra koḷagi 9 ko
8. koḷagiyanṇa kottaru
9. alupidavaru Gaṅgeya taḍiyāḷi ka-
10. vileya konda pāpake hōharu
11. hulita-nāya tindavaru hulita-
12. nāya timbaru maṅgaḷam ahā śrī ari śrī

Note.

The first three lines are effaced. The inscription seems to record the grant of some *koḷagi* land by the inhabitants of Hiriya-pura. It is not possible to find out to whom the grant was made. Probably it was for the god Mallikārjuna at Bettadapur. The inscription ends with the usual imprecation. It may be noted that the grant was made by the people themselves without any reference to any king ruling over them.

116.

On a stone in the compound of the Government School in the same village.

Size 5' 6" × 2' 6".

Modern Kannada characters.

1. mahārāja-mā
2. paramēśvara
3. putra Achutarāya
4. . . . Bettada Dēva
5. ma
6. ya gā ya
- 7-11.
12. vā yō harēta vasun-
13. darā shashti-varsha-sahasrāṇi viśṭhā-
14. yām jāyatē krimiḥ jādagida
15. Muddagāvunda tamma Ayya
16. gā yā-darma yadēva

Note.

Most of the lines of the inscription are peeled off. From what remains it appears to record the grant of some land for the service of the god on the hill during the reign of Achyutarāya of Vijayanagar. It ends with the usual imprecation.

KRISHNARAJPET TALUK.

117.

On a stone set up within the enclosure of the temple of Śambhulingeśvara in the village Ālénahalli in the hobli of Akkihebālu.

Size '4 × 4'.

Old Kannada characters.

(Left side)

1. svasti Satyavākya-
2. Kongunivarmma-dha-
3. rmma- [mahā] dhirāja Kōlālapu-
4. ra-paramēśvara Nanda-
5. giri-natha [Ni] tivākya-
6. Permānadi Kala-
7. ura kālegadole kā-
8. di Banya sattu

(Right side)

9. paḍeda Ta-
10. ttevallava
11. kalla-naṭu pa-
12. ḍeda abhya-
13. natara-siddhi ma-
14. nagalam alia śrī

Translation.

Be it well. Banya fighting under the leadership of Kongunivarmmahādhirāja Nitivākya Permānadi, King of Kōlālapura and lord of Nandagiri, died in the battle of Kalavura. A plot of land called Tattevala was granted in his name and the stone set up for his spiritual welfare.

Note.

This Kongunivarma Satyavākya Permānadi was one of the Ganga Kings but as the inscription is not dated he cannot be identified. Judging from the palaeography of the inscription it may be said that he cannot be later than 9th century.

118.

On a stone forming the roof of the temple of Īśvara now in ruins by the side of the field of the blacksmith Lingāchāri in the village Honnēnahalli in the same hobli.

Size 6' × 2'.

Old Kannada characters.

The right side of the stone is cut off and is lost together with a portion of the inscription.

1. ma
2. dhirāja Kōlālapura
3. Ereyapparasa
4. Ko
5. mechehi Kongal-nāḍo
6. [bālgā] lehugottor mangala

Note.

This seems to record the grant of some plot of land in Kongalnād by Ereyapparasa, lord of Kōlālapura, one of the Ganga Kings. His date is presumed to be A.D. 866-913.

119.

On a viragal partly buried in the ground in front of the temple of Īsvara now in ruins to the north of the village Manchibiḍu in the same hobli.

Size 4'—6" — × 2'—3".

(The top portion of the stone together with the inscription is cut off and lost).

1. Birivaliya Pattakāja Kaliyamma
2. Gōvabettāda Madivalla Nāgiyannanu
3. turuva magulchi kallaram Kondu (sva)rgastanādam
4. Pulliyabbeyum Salapayyanum kalla nadasidar

Note.

The inscription is not dated. It records the death of Nāgiyanna, a washerman of Gōvabettā in his successful attempt to rescue cows from cow-lifters. The memorial stone was set up by a woman called Pulliyabbe and a man called Salapayya.

120.

On another viragal in the same place.

Modern Kannaḍa characters

1. svasti Saka varuṣa 1801 Siddarti-saṁva-
2. da Kārtika su 1 Malligaṇḍana
3. maga Mallige kodagiya goṭṭa biragallu
4. Bānalli Malligaroja māḍida Kailāsa-

Note.

This inscription is dated the 1st lunar day of the bright half of Kārtika in the year Siddhārthi in Śaka 1801 and records the grant of a kodagi land to Malli, son of Malligaṇḍa in appreciation for services rendered by him in fighting and dying in a battle.

The Kailāsa mountain drawn on the stone is said to have been carved by Bānalli Malligaroja.

121.

On a viragal in front of the temple of Īsvara recently built with the materials of an ancient temple on the site of a deserted village called Karatāḷ in the same hobli.

Size 4' — × 2'—6".

Old Kannaḍa characters.

1. Malli
2. sva
3. matu
4. Kāḍava Kongāḷva-siddhiyaru
5. putra Konganāḍa Karatāḷa Konga Hari
6. le kādi biṭṭu Konga Ha
7. chchi svaggaṇ āda vira-sāsana Konga Hariyappaṇa tamma Ha . . .
8. mma Hariyappa nilisida sāsana mangala maha stri stri

Note.

The inscription contains 8 lines among which only one or two letters are visible in the first three lines and a few words are illegible in lines 4—6. It seems to record the death of one Konga Hariyappa of the village Karatāḷ which formed part of Konganāḍ under the Kongāḷvas. Hariyappa, the brother of Konga Hariyappa, is said to have set up the memorial stone.

On a stone in the Chaluvarāya temple at Biravalli in the same hobli (Krishna-rajpet Taluk No. 45 now revised).

1. śubham astu svasti śrī vijayābhyudaya Śāli-
2. vāhana-śakha varuṣa 1600 sandu vartamāna-vāda
3. Kālayukti-samvatsarada Āshāḍa śo 11 lū biruden-
4. tembara-gaṇḍa lōkaikavīra śrīman-mahā-rājādhirāja-
5. paramēśvara prandhapratāpan apratimavīra-narapati śrī Chikkadēvamahā-
6. rāja-vadeyaruivanavarū Śrīrangapattanaḍalli ratna-simbāsanā-
7. rūḍhar āgi prithvī-rājyaṁ-gaṇtūtirala śrīmad avāpta-samasta-Kāma ni-
8. khila-hēya- pratyānīka sakala-kalyāna-guṇātmakar āda bhūlōka-
9. Vaikunṭhā-Yādavagiri Tirunārāyaṇapurada śrī-Nārāya-
10. na-svāmiyavara śrī-bhaṇḍārakke Kauśika-gōtrada Āpastamba-
11. sūtrada Yajus-śākeya Śrīrangapattanaḍa Singarayyaṅgār-
12. ra putrar āda Tirumalaiyyaṅgār putrar āda śrīmad Vē-
13. ḍamārga-pratiśṭhāpanāchāryyōbhaya-vēdāntāchāryar ā-
14. da Aḷega Singarayyaṅgārū Dēvarāja-vadeyavarū
15. namma kaiya Mahābhāratava k-ḷi-Yudhisṭhīrābhi-
16. shēka-śravaṇa-kāladalli namage dhāreyaṁ eḡadu kōṭṭa Naras-
17. turada hōbaḷi Mandagere-sthāda Nāṭanahallī-grāma-
18. nu namage yirisikōḍu Biruballīyānu prākusvā-
19. miyavara śrī-bhaṇḍārakke nāvū havālisikōṭṭu yi-
20. dda Kōttāgāḷada sthāḷada Śingana-Māraṇahallī yennisi-
21. kōmba grāmaḷakke baḍal āgi dhāreyaṁ eḡeḍukōṭṭev āda-
22. kārṇa yī Biruballī chatuṣ-simēyōḷaḡulla nidhi-
23. nikohēpa jala pāshāṇa akṣhiṁ āgāmi siddha-sādhyāṅga-
24. lembe aṣṭa-bhōga-tējasvāmyaḡaḷu prati-varshavu nam-
25. ma sēveyāgi naḍaḍu bāha Yemberu-mānāra tiru-
26. nakṣatrada hattuṁ dinada vāhanada
27. (These five lines are covered with grease and cannot be made out).
- 28-31. t-svargam avāpnōti pālanāḍ achyutam padam.

Note.

The inscription as originally published in Volume IV of *Epigraphia Carnatica* contained only 18 lines at the beginning. The remaining portion of the inscription (with the exception of lines 28-31 which are covered with a thick coating of oily matter) has now been deciphered and the whole re-published. It records that King Dēvarāja Odeyar of Mysore made a grant of two villages Nāṭanahallī and Biruballī in Mandagere-sthala and Narsipur-hobli to Aḷega Singarayyaṅgār son of Tirumalaiyyaṅgār for reciting Mahābhārata before the king and that during the reign of Chikkadēvarāja Odeyar on the 11th lunar day of the bright half of Āshāḍha in the year Kālayukti, 1600 years after the commencement of Śālivāhana era, the said Aḷega Singarayyaṅgār made over one of the villages granted to him viz., Biruballī to god Cheluvarāyasvāmi of Mēlukōṭe for expenses in celebrating the festival of Rāmānujāchārya's birthday in exchange for the village Singanamāranahallī in Kōttāgāḷa sthala which he had previously made over to the same god. The inscription ends with the usual imprecation.

TUMKUR DISTRICT.

TUMKUR TALUK.

123.

Setṭihalli copper-plate grant of Krishnarāya of Vijayanagar of the Śaka year 1454, in the possession of Setṭihalli Venkataramaṇachār at Tumkur.

Nāgari characters: 3 plates with ring

I (b).

- avighnam astu¹ nāmas tūṅga-śīras-²chumbi-chandra-³chāmara-⁴chāravē⁵trailō-
 2. kya-nagarārambha-mūlastambhāya Śambhavē⁶ Harēr⁷ līlā-varāhasya dām
 3. shṭrā-danḍas sa pātu vah⁸ Hēmadri-kalāsā yatra dhātrī⁹ chhatra-śriyam
 dadhau
 4. kalyāṇāyastu tad dhāma pratyūha-timirāpaham¹⁰ yad gajōpy Agajōdbhū-
 5. tam Harināpi cha pūjyatē¹¹ asti kshiramayād¹² dēvair mathyamāna-ma-
 6. hāmbudhēh¹³ navanitam ivōdbhūtam¹⁴ apanītatamō mahah¹⁵ tasyā-
 7. sīt tanayas tapōbhīr¹⁶ atulair anvartha-nānā¹⁷ Budhah-puṇyair asya Purū-
 8. ravā bhuja-balair¹⁸ Āyur diśām nighnata¹⁹ tasyāhur Nahushōsya
 9. sya purushah yuddhē²⁰ Yayātib kshītau khyātas tasya tu Turvasur Vasu-ni-
 10. bhah śrī Dēvayāni-patēh²¹ tad-vamśē Dēvaki-jānir²² didipē Tim-
 11. ima-bhūpatih²³ yadā sa Tuluvēndrēshu²⁴ Yadōh Krishna ivānvayē²⁵ tatō-
 12. bhūd²⁶ Bukkama-jānir²⁷ Īśvarah kshītipālakah²⁸ atrāsam-²⁹ agunōpē-
 13. tam³⁰ mauli-ratnam mahibhujām³¹ sarasād udabhūt³² tasmān³³ Narasāvanipā-
 14. lakah³⁴ Dēvaki-nandanāt³⁵ Kāmō Dēvaki-nandanād³⁶ iva³⁷ vividha-sukritō-
 15. ddhamē³⁸ Rāmēśvara-praṇukhair³⁹ muhur mudita-hṛidaya-sthānē⁴⁰ sthānē⁴¹ vya-
 16. dhatta yathāvidhi⁴² budhaparivritōnānā⁴³ dānāny⁴⁴ athō⁴⁵ bhuvi⁴⁶ shōda-
 17. sa tri bhuvana-janō⁴⁷ dgitam⁴⁸ svētam⁴⁹ yasah⁵⁰ punar⁵¹ uddharan⁵² Kāvērīm ā-
 18. śu⁵³ badhvā⁵⁴ bahula-⁵⁵ bhuja-balāttam⁵⁶ vilanḡhyaiva⁵⁷ sātrūn⁵⁸ jivagrāham⁵⁹ gri-
 19. hitvā⁶⁰ samiti⁶¹ bhuja-balāt⁶² tatra⁶³ rājyam⁶⁴ tadyam⁶⁵ kṛitvā⁶⁶ Śrīraṅga-pūrvam.
 20. tad⁶⁷ api⁶⁸ nija⁶⁹ vaśē⁷⁰ pattanam⁷¹ yō⁷² vyabhāśē⁷³ kīrti⁷⁴-stambham⁷⁵ vidhāya⁷⁶ tri-bhuva-
 21. na-bhavana-stūyamānah⁷⁷ sa⁷⁸ dānah⁷⁹ Chēram⁸⁰ Chōlam⁸¹ cha⁸² Pandyam⁸³ tad⁸⁴ api-
 cha⁸⁵ Ma-
 22. dhurāvallabham⁸⁶ Māna-bhūsham⁸⁷ vīryōda-gram⁸⁸ Turushkam⁸⁹ Gajapati-
 nripatimchāpi.
 23. jītvātad⁹⁰ anyān⁹¹ ā-Gangā-tīra-Lankāt⁹² prathama-charama⁹³ bhūbhrit⁹⁴-tatān-
 24. tam⁹⁵ nīlāntam⁹⁶ khyātah⁹⁷ kshōnipatīnām⁹⁸ srajam⁹⁹ iva¹⁰⁰ śīrasā¹⁰¹ śāsanam
 25. yō¹⁰² vyatāniti¹⁰³ Tippāji-Nāgalā-dēvyoh¹⁰⁴ Kausalyā-sat¹⁰⁵ Sumitra-
 26. yoh¹⁰⁶ dēvyoh¹⁰⁷ iva¹⁰⁸ Nṛisumbendrah¹⁰⁹ tasmād¹¹⁰ virahagau¹¹¹ kramāt¹¹² vīrau
 27. vinayinau¹¹³ Rāma-Lakshmaṇāviva¹¹⁴ nandanau¹¹⁵ jātau¹¹⁶ vīra-Nṛisumbendra.
 28. Krishnarāya-mahīpati¹¹⁷ vīra-Śrī-Narasimhah¹¹⁸ sa¹¹⁹ Vijayanagarē¹²⁰ ra-
 29. tna-simbhāsanasthō¹²¹ kīrtiyā¹²² nityā¹²³ nirasyan¹²⁴ Nṛiga-Naḷa-Nahushā-
 30. napy¹²⁵ ananyān¹²⁶ athānyān¹²⁷ ā¹²⁸ Sētōr¹²⁹ ā¹³⁰ hī¹³¹ Mērōr¹³² avanisura-nutah¹³³
 31. svairam¹³⁴ ētyōdayadrēr¹³⁵ ā¹³⁶ paśchād¹³⁷ ā¹³⁸ chalantāvadhika¹³⁹-vidhu-ruchiḥ¹⁴⁰ sa-
 32. rva-rājyam¹⁴¹ śāsāsa¹⁴² nānā¹⁴³-dānāny¹⁴⁴ akārshit¹⁴⁵ Kanaka-sadasi¹⁴⁶ yah

II (a).

33. śrī-Virūpāksha-dēva-sthānē¹⁴⁷ śrī-Kālahastyām¹⁴⁸ sa¹⁴⁹ Vijayanagarē¹⁵⁰ Vēn-
 34. katādrau¹⁵¹ cha¹⁵² Kāñchyām¹⁵³ Śrīśailē¹⁵⁴ Sōṇśailē¹⁵⁵ mahatī¹⁵⁶ Hariharēhōba-
 35. lē¹⁵⁷ Saṅgamē¹⁵⁸ cha¹⁵⁹ Śrīraṅgē¹⁶⁰ Kumbhakōnē¹⁶¹ hata-tamasī¹⁶² mahā-Nanditīrthē¹⁶³ Ni-
 36. vṛittau¹⁶⁴ Gōkarnē¹⁶⁵ Rāmasētāu¹⁶⁶ jayati¹⁶⁷ taditarēshvapy¹⁶⁸ asēshēshu¹⁶⁹ punya-
 sthā-
 37. nēshv¹⁷⁰ ārabdha-nānā¹⁷¹-vidha¹⁷² bahula-mahā¹⁷³-dāna-vari¹⁷⁴-pravāhaiḥ¹⁷⁵ ya-
 38. syōddañchat¹⁷⁶-turanga-prakara-khura-rajah¹⁷⁷-śushyad¹⁷⁸-ambhōdhi-magna-
 39. kshimābhrit¹⁷⁹-sandōha-bhēda-tvara¹⁸⁰-Kulīśadharōtkañḡhita¹⁸¹ kuṇḡhitābhū-
 40. t¹⁸² brahmāṇḍam¹⁸³ viśa-chakram¹⁸⁴ ghaṭa¹⁸⁵ mudita¹⁸⁶ mahā-bhūtakam¹⁸⁷ ratna-
 41. dhēnum¹⁸⁸ saptāmbhōdhīm¹⁸⁹-cha¹⁹⁰ kalap-kshītiruha¹⁹¹-tīlakam¹⁹² kañchanīm¹⁹³
 42. kāmādhēnum¹⁹⁴ svarṇa-kshimām¹⁹⁵ yō¹⁹⁶ hiranyāśva¹⁹⁷ ratham¹⁹⁸ api¹⁹⁹ tulāpūrnusham²⁰⁰

43. gô sahasraṁ hēmaśvāṁ hēma garbhāṁ kanaka kari ratham sarva-
dānānya-
44. tānit¹ rājyaṁ śaśāsa nirvighnaṁ rājyaṁ dyām iva Vāsavaḥ¹ ta-
45. smin guṇēna vikhyātē kṣhitipēndrē divaṁ gatē¹ tatōpy avāryya-
46. vīryya-śrī-Kṛṣṇa-rāja-mahipatiḥ¹ bibharti maṇi-kēyūra-ni-
47. rviśēṣhaṁ mahibhujām¹ kīrtiyā yasya samantah prasritayā vi-
48. śvām ruchaikyam vrajēd ityāśaṅkya purā Purārir abhavat Phālēksha-
49. naḥ prāyasaḥ¹ Padmākshōpi chatur-bhujōjani Chaturvaktrobhavat pa-
50. dmabñūh kālī khadgaṁ adhād Ramā cha kamalam vipām cha Vānī karē¹
51. śatrūpām vāsam ētē dadata iti rushā kṛp nu saptāmburāsin nānā-
52. sēnā turanga trutita vasumatī dhūlikā pālīkābhīḥ sampsō
53. shya svaira mēru pratinidhi jaladhi śrēṇikāṁ yō vidhattē brahmāṇḍam
54. svarna-mēru-pramukha-nija-mahā-dāna-tōvair amēyūḥ¹ mad dattām a
55. rthi-sārthah śriyam iha suchiram bhuñjatām ityavētya prāyaḥ pratyūha
56. bētōs tapana ratha gatē rālayē dēvatānām. tat tad dig-jaitra yātrā-
57. gata biruda padair ankitās tatra tatra stambhān jāta-pratishthān atanu-
58. ta bhuvi yō bhūbhṛd-abhrankashāgrān¹ Śrīśailē Śōṇasailē Kanaka-
59. śubha sabhā Vēṇkatādri pramukhya-sthānēshv āvṛitya sarvēshv a
60. taṁta vidhivad bhūyasē śrēyasē yaḥ¹ dēvasthānēshu tīrthē-
61. shv api kanaka-tulāpūrushādini nānā dānāny ēvōpadā-
62. nair api samam akhilair āgamōktāni tāni¹ rōshakṛit-prati-
63. pārthiva dandah Śēsha-bhūja-kṣhiti-rak[sha na saundah] bhāshege tappuva
64. rāyara gāṇḍas tōshakṛid arthishu yō ranachandah¹ rājādhira-

II (b).

65. ja ityuktō yō rājaparmēśvarah¹ mūru rāyara gāṇḍan
66. kah para-rāya-bhayankarah¹ Hindu-rāya-suratrānō dushṭa
67. śārdūla-mardanaḥ¹ virapratāpa ityādi birudair uchitai
68. riyutah¹ alōkaya mahipāla jaya jivēti vādichih
69. Anga-Vanga-Kālingādyai rājabhiḥ sēvyatē cha yaḥ¹ stutyaudāryā
70. nvita śrīḥ sa Vijayanagarē ratna-simbhāsanasthah kṣhmāpā
71. lān Kṛṣṇa-rājō kṣhitipatir adhārī-kṛitya kīrtiyā Nṛigādi-
72. n¹ ā pūrvādrēr adhastāt kṣhitidhara-katakāt ā cha Hēmaśha-
73. lāntād ā sētōr arthi-sārthē śriyamiha bahulīkṛitya kīrtiyā sa-
74. mindhē¹ sakābdē yuga-bānādbhi jēḍunā gapitē kramāt¹ Plava-sam-
75. vatsarē Māghyām Paurṇamāsyām pitur dinē¹ Bhānuvārē puṇya-
76. kālē kōtindu-graha-sannibhē¹ Tunga bhadra-nadi-tirē Viṭṭhalē-
77. śvara sannudhau¹ suprasannō mahā-bhāgaḥ Kṛṣṇa-rāja mahipatiḥ¹
78. Badarāyana-gōtrāya chāpastambīya- sūtrīṇē¹ vēda-śāstrā-
79. rtha-vidushas Tirmalārya-vipaśchitah¹ putrāya bahu-sach-chhātra-
80. sampadē putra-sampadē¹ vēda-Vēdānga-vidushē sarva-śāstrārtha-vēdi-
81. nē¹ prasangē vāvadūkatva-sampadē jaya-sampadē¹ śrī-Vēṇkatādribha-
82. ttākhyā-mahōpādhyāya dhīmatē¹ svara-varṇa-krama-jāta-valla -
83. bhāgrēsarāya cha¹ Ghanaśaila-mahārājye Ānēbiddajari-
84. sthalē¹ pratitāyām Marugala-nāḍan Gūlūru-stmani¹ Śatti-
85. hallī-grāmam agryam chatuḥ-simā-samanvitam¹ pratināmnā Kṛṣṇa-
86. rāyapuram kṛtvā mudā svayam¹ nidhi-nikshēpa-sahitam jala-pā-
87. shāṇa-samyutam¹ akṣhipāgaini-samyukta-siddha-sādhaya samanvitam
88. parivartana-dānādhi-kṛaya-yōgyam yathā tathā¹ putra-pautrādi-
89. bhir bhōgyam kramād ā-chandra-tārakam¹ sa-hiraṇya-payōdhārā-pūr-
vakam
90. dattavān mudā¹ Kṛṣṇa-rāja-mahipāla-śāsanāt tāmra-śāsa-
91. nam¹ tad-ājñayā Sabhānātha-prōkta-rityā tu śilpinā¹ Malla-
92. nāchāri-putrēṇa Viranāchārīṇā tadā¹ likhitam tad idam
93. lōkē jayatām tāmra-śāsanam¹ Kṛṣṇa-rāyapurasyāya vā-
94. ma-Vāmana-mudritāḥ¹ pratishthitāḥ śīlās tatra likhyan-

III (a).

95. tē dēśa-bhāshaya¹ Kṛṣṇa-rāyapurada simā-vivara¹ mudā di-
96. kkinalli Kētsamudrada dinne mēlana Vāmana-mudre neṭṭa kallu
97. vandu mudāla āgnēya-madhyadallu Kētsamudrake sama maḍu-
98. vīna basarimarada vattina Vāmana-mudre neṭṭa kallu vandu ā-

99. gnēyadallu Śaṭṭihalli Nanchikondanahalli Polasamudra
 100. mūru yallē gūḍida biḷḷagundina vattina Vāmana-mudre neṭṭa
 101. kallu vandu dakṣiṇadallu Polasamudrada sāgarada vattina vā-
 102. mana-mudre neṭṭa kallu vandu dakṣiṇa-nairityadallu doddāla-
 103. da marada vattina Vāmana-mudre neṭṭa kallu vandu nairityada-
 104. llu Polasamudra Gūḷijhari Śaṭṭihalli mūru yalle gūḍida
 105. dodda-bāvi-vattina Vāmana-mudre kallu vandu paśchimadallu Gūḷi-
 106. jhari nēraḷēmarada-vattina Vāmana-mudre neṭṭa kallu vandu paśchi-
 107. ma-vāyāvya-madhyadallu Maralūru Gūḷijhari-yalle gūḍida dodda
 108. vaduvina vattina Vāmana-mudre neṭṭa kallu vandu vāyāvyadallu Ma-
 109. ralūru Śaṭṭihalli Kirikere yallegūḍida dodda attimarada
 110. vattina Vāmana-mudre neṭṭa kallu vandu uttaradallu Kirikereya do-
 111. dda māvinamarada vattina Vāmana-mudre neṭṭa kallu vandu uttar-t-
 112. śānya-madhyadallu nellimarada vattina Vāmana-mudre neṭṭa kallu
 113. vandu iśānyadallu Kētsamudra Battavāḍi Śaṭṭihalli yalle gūḍi-
 114. da Vāmana-mudre neṭṭa kallu vandu dāna-pālanayōr modhye dānāch
 115. yōnupālanam! dānāt svargam avāpnōti pālanād achyutam padam! chhrē-
 116. sva-dattād dvigunam punyam para-dattānupālanam! para-dattāpahārēna
 117. sva-dattam nishphalam bhavēti sva-dattām para-dattām vā yō harēta
 118. dharām! shashtir varsha-sahasrāpi viśvāyām jāyatē krimih! ēkaiva
 119. bhagint lōkē sarvēśhām api bhūbhujām na bhōjyā na kara-grā-
 120. hyā vipra-dattā vasundharā! sāmānyōyam dharmasētur nripānām kā-
 121. lē kalē pālanīyō mahadbhih! sarvām ētām bhāvinah pāthivēn-
 122. drām bhūyō bhūyō yāchatē Rāmachandrah! śrī-Vi-
 123. rūpāksha (in Kannada characters.)

Note.

This grant begins with the usual account of the genealogy and the praises of king Krishnarāya of Vijayanagar (For translation of this portion of the grant see Ep. Carn. Vol. IV, Gundlupet taluk 30.)

It next records the gift by Krishnarāya in the Śaka year 1454 Plava, on Sunday the full moon day of Māgha, the anniversary day of his father's death, of the village Setṭihalli (renaming it Krishnarāyapura) situated in Gūḷūr-Sīma in Marugla nādu and Āneḷiddajari sthala in Ghanaśaila (Penukonda) Kingdom, with all rights of possession and inheritance and with the pouring of water on gold, in the presence of Viṭṭhalēsvara on the bank of the river Tungabhadra to Venkaṭādrībhāṭṭa of Bādarāyaṇa-gōtra and Āpastamba-sūtra, versed in the proper recitation and interpretation of the Vedas and in all śāstras, ever victorious in logical disputation, having many good disciples and male children, and son of Tirumalāya, learned in the study of the Vedas. The grant was composed by Sabhānātha under the orders of the king and engraved by Viranāchāri, son of Mallanachari.

The boundaries of the village are next given and the usual imprecatory stanzas follow. The grant ends with the signature of the king in Kannada characters as Śrī Virūpāksha.

124.

Lakṣmīsāgara copper-plate grant of Krishnarāya of Vijayanagar of the Śaka year 1454 in the possession of the same.

Three plates with ring : Nāgari characters.

I (b).

1. avighnam astu! namas tūṅga-śiras-chumbi-chandra-chāmara-chāra-
 2. vē! trailōkya-nagarārambha-mūla-stambhāya Śambhavē! Harēr Itlā-
 3. varāhasya dānashtrā-dandas sa pātu vah! Hēmādri-kalāsā yatra
 4. dhātrī chhatra-śriyam dadhau! kalyānāyastu tad dhāma pratyūha-timi-
 5. rāpahan! yad gajōpy Agajōdbhūtam Harināpi cha pūjyātē! asti-
 6. kshiramayād dēvair mathyamāna-mahāmbudhēh! navanītam ivōdbhūta-
 7. m apanīta-tamō mahah! tasyāsīt tanayas tapōbhir atulair anvartha-
 8. nāmā Budhah! punyair asya Purūravā bhujā-balair Āyur disām nighna-

9. taḥ¹ tasyāhur¹ Nahushōsya tasya puruṣaḥ yuddhē Yayāti kṣhitau¹
 10. khyātas tasya tu Turvasur Vasu-nibhaḥ śrī-Dēvayāni-patēḥ¹ ta-
 11. d-vamśē Dēvaktjāni didipē Timmabhūpatih¹ yadā sa Tuluvēndrēṣhu
 12. Yadōh Krishṇa ivānvayē¹ tatōbhūd Bukkamā-jānir Īśvaraḥ kṣhiti-
 13. pālakah¹ atrāsam-agnōpētam manli-ratnam mahibhujām¹ sarasā-
 14. dudabhūt tasmān Narasāvani-pālakah¹ Dēvaki-nandanāt Kāmō Dēva-
 15. kinandanād iva¹ vividha-sukritōddāmē Rāmēśvara-pramukhair muhur
 mu-
 16. dita-hridaya-sthānē sthānē vyadhata yathāvidhi¹ budha-parivritō
 17. nānā-dānāny athō bhuvi shōdaśa tri-bhuvana-janōdgittam svētam ya-
 18. śaḥ punaruddharan¹ Kāvērīm āsu badhvā bahuja-bhuja-balā-
 19. ttā [m] vilāṅghyaiva satrūn jivagrāham grihītvā samiti bhuja-ba-
 20. lāt tatra rājyam tadīyam¹ kritvā Śrī-ranga-pūrvam tadapi nija-vaśē
 21. paṭṭanam yō vyabhāśē kīrti-stambham nidhāya tri-bhuvana-bhavana-
 22. stūyamanah sadānah¹ Chēram Chōlam cha Pāṇḍyam tadapi cha Ma-
 dhur -
 23. vallabham Māna-bhūsmam vīryōdagam Turuṣkam Gajapati-nripatim
 chā-
 24. pi jtvā tad-anyān¹ ā-Gangā-tīra Laṅkāt prābhama-charama-bhū-
 25. bhrīt-tatāntam nitāntam khyātaḥ kṣhōnipatīnām sram iva śira-
 26. sā sāsanam yō vyatāni¹ Tippāji-Nāgalādēvyōḥ Kau-
 27. salyā-sat-Sumitrāyōḥ¹ dēvyōr iva Nrisumbēndrah tasmād vira-
 28. hanau kramāt¹ vīrau vinayināu Rāma-Lakṣmīnāv iva nandanau¹
 29. jātau vira-Nrisumbēndra-Krīṣṇarāya mahipati¹ vira-śrī-Nā-
 30. rasimbah sa Vijayanagarē ratna-simbhāsanasthō kīrtya
 31. nītvā nirasyan Nriḡa Nala-Nahushān apy ananyān athā-
 32. nyān¹ ā-sētōr ā-hi Mērōr avanisura-nataḥ
 33. tyōdayādrēr ā-paśchād ā-chalāntād adhika-vidha-ruchiḥ

II a).

34. sarva-rājyam śaśāsa¹ nānā-dānāny akārcṣit Kanakasa-
 35. dasi yah śrī-Virūpākṣa-dēva-sthānē śrī-Kālabhastyām sa
 36. Vijayanagarē Vēṇkatādrau cha Kānchyām¹ Śrī śailē Sōṇasai-
 37. lē mahati Hariharēhōbalē Saṅgamē cha Śrīraṅgē Kumbha-
 38. kōṇē hata-tamasī mahā-Nanditīrthē Nivṛttan¹ Gōkarnē Rāma-
 39. sētau jayati tad-itarēśhvapy aśēśhēṣhu puṇya-sthānēshv āra-
 40. bdha-nānā-vidha-bahuja-mahā-dānavāri-pravāhah¹ yasyōdāncha-
 41. t-turanga-prakara-khura-rajah¹ śuśhyad-ambhōdhi-magna-kṣmā-bhrit-
 sandō-
 42. ha-bhōda-tvara-Kulīśadharōtkanṭhitā kunṭhitā bhūt¹ brahmān-
 43. dam viśva-chakram ghāṭa-mudita-mahā-bhūtakam ratna-dhēnum sa-
 ptām-
 44. bhōdhim cha kalpam kṣhitirūha-tīlakam kānchanīm kāmadhīum¹
 45. svarna-kṣmām yō hiraṇyāśva-ratham api tulā-pūruṣam gō-sahasram
 46. hēmāśvam hēma-garbham kanaka-kari-ratham sarva-dānāny atānit¹
 47. rājyam śaśāsa nīrvighnam rājyam dyām iva Vāsavaḥ¹ tasmin gu-
 48. nēna vikhyātē kṣhitipēndrē divam gatē¹ tatōpy avārva vīrya-śrī-
 49. Krishṇarāya-mahipatiḥ¹ bibharti maṇi-kēyūra-nirviśēṣam
 50. mahibhujām¹ kīrtya yasya samantataḥ prasritayā viśvam
 51. ruchiakyam vrajēd ityāśaukya purā Purārīr abhavat Phālēkṣanah
 52. prāyaśah¹ Padmākṣhōpi chaturbhujō jani Chaturvaktrobbhavat padma-
 53. bhūh Kālī khaḍgam adhād Rāmā cha kamalam vīṇam cha Vāṇī karē¹
 54. satrūṇām vāsam etē dadata iti ruṣā kinnu saptāmburāśin nā-
 55. nā-sēnā-turāṅga-truṭita-vasumatī-dhūlikā-pālikābhūh¹
 56. samsōshya svaira mēru-pratinidhi-jaladhi-śrēṇikām yō vidha-
 57. ttē brahmāṇdam svarṇa-mēru- pramukha-nija-mahā-dāna-tōyair amēyaih¹
 58. mad-dattām arthi-sārthah śriyam iha suchiram bhuñjatām ity avē
 59. tya prāyah pratyūha- hētōs Tapana-ratha-gatēr ālayē dēvatā
 60. nām¹ tat-tad-dig-jaitra-yātrāgata-biruda-padir ankitās tatra
 61. tatra stambhān jātapratishṭhān atanuta bhuvi yō bhūbhrīd abhram-
 62. kaśhagrām¹ Śrīśailē Sōṇasailē Kanaka-subha-sabhā-Vēnka-
 63. ṭādri-pramukhy-sthānēshv āvṛitya-sarvēshv atanuta vi-

64. dhivad bhūyasē śrēyasē yah | dēva-sthānēshu tirthēshv api kanaka-
65. tulā-pūrushādini nānā-dānāny evōpadānair api sa-

II (b)

66. mam akhilair āgamōktāni tāni | rōshakrit-prati-pārthiva-
67. dāndah Śēsha-bhuja-kshiti-rakshana-śa | undah, bhāshege tappuvā rā-
68. yaragandas tōsha-krid-arthishu yō rana-chandah | rājādhirāja
69. ityuktō yō rāja-paramēśvarah | mūru- rāyara gandānkah para-
70. rāya-bhayanakarah | Hindu-rāya-suratrāṇō dushta-śārdula-uarda-
71. nah | virapratāpa ityādi birudair uchitair yutah | ālōkaya
72. mahipala jaya jīvēti vādibhiḥ Aṅga-Vaṅga-Kalingādyaī rā-
73. jabhiḥ sēvyatē cha yah | stutyaudāryā nvita-śrīḥ sa Vijayanaga-
74. rē ratna-simhāsana-sthah kshmāpālān Kṛishṇarāyāḥ kshitipatir a-
75. dharikṛitya kīrtyā Nṛigādīn | ā pūrvādrēr adhistāt kshitidha-
76. ra-katakāt ā cha Hēmachalāntāt ā Sētōr arthi-sārtha-śriyam i-
77. ha bahulikṛitya kīrtyā samindhē | śakābdē yuga-bānābdi-jēn-
78. dunā ganitē kramāt | Plava-samvatsarē Māghyām Paurṇamāsyām pi-
79. tur dinē Bhānu-vārē punya-kālē kōṭindu-graha-sannibhē Tungabha-
80. drā-nadi-tirē Vitthalēśvara-sannidau-suprasannō mahā-bhā-
81. gaḥ Kṛishṇarāya-mahipatīḥ | vēda-vēdānga-vētrē cha śrauta-smā-
82. ritā-kriyā-yujē Haritānvaya-jātāya Āśvalāyana-sūtrinē |
83. Tīrṇalāryasya putrāya Śrīnivasārya-dhīmatē | Ghanasaila-
84. mahārājyē Ānēbiddajarī-sthalē | pratīhāyām Maruga-
85. lanādau Gūḷāru-simānī Kōra-grāmasaya paśchāch cha Lakshmi-
86. sāgara-nāmakam | grāmam kṛtvā Kṛishṇarāyapura-nāmānam aṇja-
87. sālīdhi-nikshēpa-sahitam īala-pāshāṇa-samyutam | akshipā-
88. gāni- samyuktam siddha-sādhyā-samanvitam | parivartana-danā-
89. dhi-kṛaya-yōgyam vibhūtayē | sarva-svāmya-samāyuktam chatuh-si-
90. mā-samāśritam | putra-pautrādibhir bhōgyam kramād ā-chandra-tārakam
91. sa-lirapya-payōdhārā-pūrvakam dattavān mudāt Kṛishṇarāya-
92. mahipāla-śāsanaēna Sadhāpatīḥ | dvācha śāsana-ślōkā-
93. n Mallapāchārī-sūnūnāl Ajānūsārīnā tasya Vira-
94. pāchārīnā mudā | tāmta-śāsanam ētad dhi likhitam jayatā-
95. m bhuvī | vāmā-Vāmanamudrānkā-śilānām sthāpana-knamah |
96. diśi prāchyām Kōra-nāma-grāma-simānta-samsritē | Ajji-
97. gonḍanahallī-śrī-tatākāntē pratishṭhitā | ēkā Vāmanamu-

III (a).

98. drānka-śilāgnēyām tu tach-chhilā | ēka Haralakutē-śrī-si-
99. māntēlpa-girē tatē | pratishṭhitā tatas tv ēkā dakshināsyām
100. diśi sthitā | Chikkabellāvi-simāntē nīla-pāshāṇa-san-
101. nidhān | bhāti Vāmanamudrānka-śilā diśi tu rakshasah |
102. Channēnahallī-simāntē jambukā-dhvani mudrikā | Vāmanē-
103. na śilāptiḥ tatākāntē pratishṭhitā | ēkā pratichī-
104. bhāgē tu Maṣanāpura-simānī | antē Vāmana-mudrānka-śi-
105. lā chaikā pratishṭhitā | vāyavyām diśi tu śrēṣṭhā Gollahallī-
106. ga-simānī | antē Vāmana-mudrānka-śilā chaikā pratishṭhi-
107. tā | udichyām diśi tu hyēkā Vāmanānka-śilā śubhā |
108. Timmarājanahallyagra-nyagrōdhādhas-thalē sthitā | Bom-
109. nahallī-ga-simāntē tvaishānyām diśi cha sthitā | ēkā Vā-
110. mana-mudrānka-śilā chaivam śilā-kramah | Kṛishṇarāyapura-
111. śrīmat-pratīnāma-yutasya cha | Lakshmisāgara-nāmnōsya
112. grāmasyaivam vidhasya hi | dāna-pālanayōr madhyē dānāch chhrē-
113. yō'nupālanaḥ | dānāt svargam avāpnōti pālanād achyutam pa-
114. dam | sva-dattād dvigunam punyam para-dattānupālanaḥ para-dattā-
115. rēṇa sva-dattam nishphalam bhavēt | sva-dattam para-dattam vā yō harē-
116. ta vasundharām | shashtir varsha-sahasrāṇi viśṭhāyām jāyatē kri-
117. miḥ | ēkaiva bhaginī lōkē sarvēśhām api bhūbhujām | na bhōjyā
118. na kara-grāhyā vipra-dattā vasundharā | sāmānyōyam dharma-sē-
119. tur nripānām kālē kālē pālaniyō mahadbhiḥ | sarvān-ētā
120. n bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmachandraḥ
121. śrī-Virūpāksha. . (In Kannaḍa characters)

Note.

This grant is similar to the previous number in the genealogical account and the date. It records the gift by the same King (Krishnarāya) with all rights of possession and inheritance of the village Lakshmisāgara situated to the west of the village Kōra in Gūlūra-sīma, in Marugal-nādu, in Ānebiddajari-sthala in Ghanaśaila kingdom to Śrinivāsārya son of Tirmalārya of Haritānvaya gotra and Āvalāyanasūtra, proficient in the study of Vēda and Vēdānga and ritual.

The boundaries of the village and the usual imprecatory verses next follow. This grant was composed like the previous number by Sabhāpati and engraved by Virapāchāri and ends with the signature of the king in Kannada characters.

ARCHAEOLOGICAL MUSEUM.

102. In their Order No. 3025-6—Edu. 142-23-4, dated 21st December 1923, the Government were pleased to accord sanction to the proposal made from this office to open an Archaeological Museum as a part of the Archaeological Department for affording facilities to scholars to carry on researches into the ancient history of India and particularly of Mysore. Steps were accordingly taken to arrange the archaeological finds preserved in the office and to exhibit them in show-cases. These consist of coins, copper-plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions. Among the coins exhibited some are of the Āndhrabhritya Kings, one of Harshavardhana Śilāditya, some of Vijayanagar Kings and a few of the Mughal and Mysore Sovereigns. The copper-plate grants are of the Gangas, the Hoysalas and the Vijayanagar and Mysore Kings. Views of the most important monuments in the State have been exhibited under different heads such as, architecture, sculpture, iconography, etc. Estampages of some typical inscriptions pertaining to different centuries showing the gradual development of palaeography are hung up on walls. Some more finds of admitted archaeological importance now in the custody of private individuals will also be acquired and added to the Museum so as to make it comprehensive and thoroughly instructive.

NUMISMATICS.

103. About fifty coins, all of copper, found in the possession of some merchants in Mulbāgal were examined during the year. Many of them were *Mali Kāsis* issued during the reign of Krishnarāja Vodeyar III, and a few of Hyder Ali and Tippu Sultan and two of Vijayanagar Kings. One of these two contains the figure of a man on the obverse and a legend on the reverse. The legend consists of two lines, *Ranga and Deva* in modern Kannada characters. The peculiarity of this coin consists in making the bottom of one line of the legend turned towards the bottom of the other line, it being the out-come of writing in a semicircle. As there was no space to put the letters close to each other in a semicircle, the two words were written wide apart, so as to appear topsy-turvy. The other coin contains the figure of a bull on the obverse and a legend on the reverse. The legend reads *Sridēva*.

OFFICE WORK.

104. (i) The Revised Edition of Karnāṭaka Śabdānuśāsana was completed and published during the year.

The monograph on the Halebid temple is still under preparation.

(ii) Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District volume of the Epigraphia Carnatica. An index to the above Supplement is under preparation.

(iii) Kannada texts of the inscriptions of the Supplement to the Bangalore volume have been completely printed. The transliteration of the same as well as that of the Tumkur Supplement is under preparation. The translation of the inscriptions in the Hassan Supplement is nearing completion.

(iv) The printing of the General Index to the volumes of the *Epigraphia Carnatica* as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

(v) A revised edition of the Manual of the Standing Orders of the Department was printed and published during the year.

(vi) Twenty-seven publications of the department and 75 photographs of views, etc., have been sold in the office during the year.

(vii) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

(viii) The Office staff have discharged their duties with diligence.

105. As a summary of the results of the activity of the department during the year, the following new historical facts may be mentioned :—

(1) The ninety days' battle of Śrirangam between the Pandyas and Hoysala Narasimha II about the close of his reign, A. D. 1234.

(2) The dynasty of Karnapura rāshtra kings about A. D. 1411.

(3) The dynasty of kings known as Kōdandaparaśurāma Mānōnnata line of kings, 15th century A. D.

(4) The Prâgvâta dynasty. 15th century A. D.

(5) The Jaina University of Tapagaohchha in Lâtapalli in Guzrat, where, under the guidance of Lakshmisâgaragani, the degrees of Vâchaka, Vibudha and Gani on male scholars and Ganini, Pravartini and Mahattarâ on women scholars were conferred.

(6) The cordial relation between the Mahomadan kings of Guzrat and the native kings and people.

106. With a view to invite the attention of historians, the report may be concluded with the opinion of Professor Jacobi on the question of the Gupta era discussed in the last year's report. In his letter dated the 8th June 1924, he wrote to say—

"Your remarks on the Gupta epoch will necessitate a revision of that period of Indian history."

MYSORE,

10th July 1924.

R. SHAMASASTRY,

Director of

Archaeological Researches in Mysore.

APPENDIX A.

Statement showing the amounts sanctioned during the year 1923-24 for the repair and maintenance of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
						R. a. p.	R. a. p.	This was repaired during 1921-22 and payment was made in the subsequent year.
1	Bangalore...	Bangalore	Bangalore Fort	Sri Venkataramanaswami temple	Whitewashing and colour washing	41 0 0	41 0 0	
2	Do	Do	Do	Tippu Sultan's palace	Petty repairs	36 0 0	25 0 0	
3	Do	Do	Do City...	Cenotaph	Do	42 0 0	51 0 0	
4	Do	Channarayana	Channarayana	Altar Shah Khadri Dargah	Construction of Nagarkhana and compound wall	6,594 0 0	.....
5	Do	Do	Do	Timmepparaje Urs' Mansion	Petty repairs	53 0 0	.....
6	Do	Do	Do	Sri Appanarayana's temple	Putting up copper Kalasams and gilding them	2,230 0 0	.....
7	Kolar	Boweringpet	Budikola	Budikola Hill	Masonry and petty repairs	15 4 0	15 4 0	
8	Do	Chikballapur	Nandi hills	Tippu Sultan's palace	Whitewashing, painting and repairs to doors and windows.	60 0 0	60 13 0	
9	Mysore	Mysore	Mysore	Sri Varahdevayami temple	Colour and whitewashing	72 12 0	72 12 0	
10	Do	Seringapatam	Seringapatam	Gumbaz	Petty repairs	1,283 0 0	1,256 0 0	
11	Do	Do	Do	Sri Ranganathaswami temple	Do	255 0 0	255 0 0	
12	Do	Do	Do	Col. Bailey's Dungeon	Do Special repairs	117 0 0	*117 0 0	
13	Do	Do	Do	Do	Do	26 0 0	26 0 0	
14	Do	Do	Do	Darla Dawlat Bagh	Do	8,480 0 0	8,480 0 0	
15	Do	Do	Do	Obelisk monument	Do	36 0 0	36 0 0	
16	Do	Do	Do	Do Havilland Arch	Do	59 0 0	59 0 0	
17	Do	Do	Do	Jumna masjid	Do	796 0 0	745 0 0	
18	Do	Do	Do	Spot where Tippu's body was found	Fencing	108 0 0	100 0 0	
19	Do	T. Narasipur	Somanathpur	Kesava temple	Special repairs	108 0 0	108 0 0	
20	Do	Do	Do	Sri Channakeshaswami temple	Repairs to the Car	136 0 0	125 0 0	
21	Do	Do	Do	Do	Repairs to temples	428 0 0	428 0 0	
22	Do	Do	Do	Do	Do	1,152 0 0	1,152 0 0	
23	Do	Do	Do	Do	Do	967 0 0	967 0 0	
24	Do	Do	Do	Do	Do	94 0 0	94 0 0	
25	Do	Do	Do	Do	Do	500 0 0	500 0 0	
26	Do	Do	Do	Do	Do	5,173 0 0	.....
						15 0 0	.....
						470 0 0	410 0 0	
						72 0 0	72 0 0	

N.B.—In accordance with paragraph 6 (a) (i) of Government Order No. G. 6042-706—G.M. 104-17-8, dated the 14th September 1920, a sum of Rs. 1,000 was distributed during the year, as noted in the margin, among the several districts by the Chief Engineer for the repair and maintenance of monuments which are not national institutions. The amounts placed at the disposal of the divisions of Hassan, Kolar and Chitaldrug were spent while no expenditure on this account was incurred in other Divisions.

Mysore	.....
Bangalore	.....
Chitaldrug	.....
Hassan	.....
Kolar	.....
Tumkur	.....
Kolar	.....
Shimoga	.....
Total	1,000

APPENDIX B.

List of Photographs taken during the year 1923-24.

No.	Size	Description	Village	District
1	12 × 10	Anjaneya figure	Bettadapura	Mysore
2	10 × 8	Gavi with Linga	do	do
3	8½ × 6½	Views of Double Linga in the above cave	do	do
4	"	Do	do	do
5	"	Do	do	do
6	"	Do	do	do
7	5½ × 3½	Kankalgavi	do	do
8	"	Pandavagutti	Sompura	do
9	"	Do	do	do
10	"	Cholesvara temple	Hanagal	do
11	"	Do	do	do
12	8½ × 6½	Narasimha temple	Arkalgud	Hasan
13	12 × 10	Sambunathasvara temple, south-east view.	Sambhunathapura	do
14	8½ × 6½	Do south-west view.	do	do
15	"	Narasimha temple, south-west view	Gorur	do
16	"	Eragasvara temple. Doorway of Garbhagriha.	Mudagere	do
17	"	Do Figure of the Bull	do	do
18	12 × 10	Yoga Narasimha temple, south-west view	do	do
19	8½ × 6½	Kirthinarayana temple, south-east view	Heragu	do
20	12 × 10	Chennakesava and Nagesvara temples, front view.	Mosale	do
21	10 × 8	Do	do	do
22	12 × 10	Nagesvara temple, south view	do	do
23	"	Do Ceiling in the Porch	do	do
24	"	Do do in the Navaranga	do	do
25	10 × 8	Do west view	do	do
26	"	Do view of tower with Hoy-sala crest.	do	do
27	8½ × 6½	Do Figures in front of tower.	do	do
28	"	Do east view	do	do
29	10 × 8	Chennakesava temple, Ceiling in the Porch.	do	do
30	"	Do Ceiling in the Navaranga.	do	do
31	"	Do south-east view	do	do
32	"	Do south-west view	do	do
33	8½ × 6½	Do west view	do	do
34	5½ × 3½	Coins

List of Drawings prepared during the year 1923-24.

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2	Plan of Double Linga at Bettadapura

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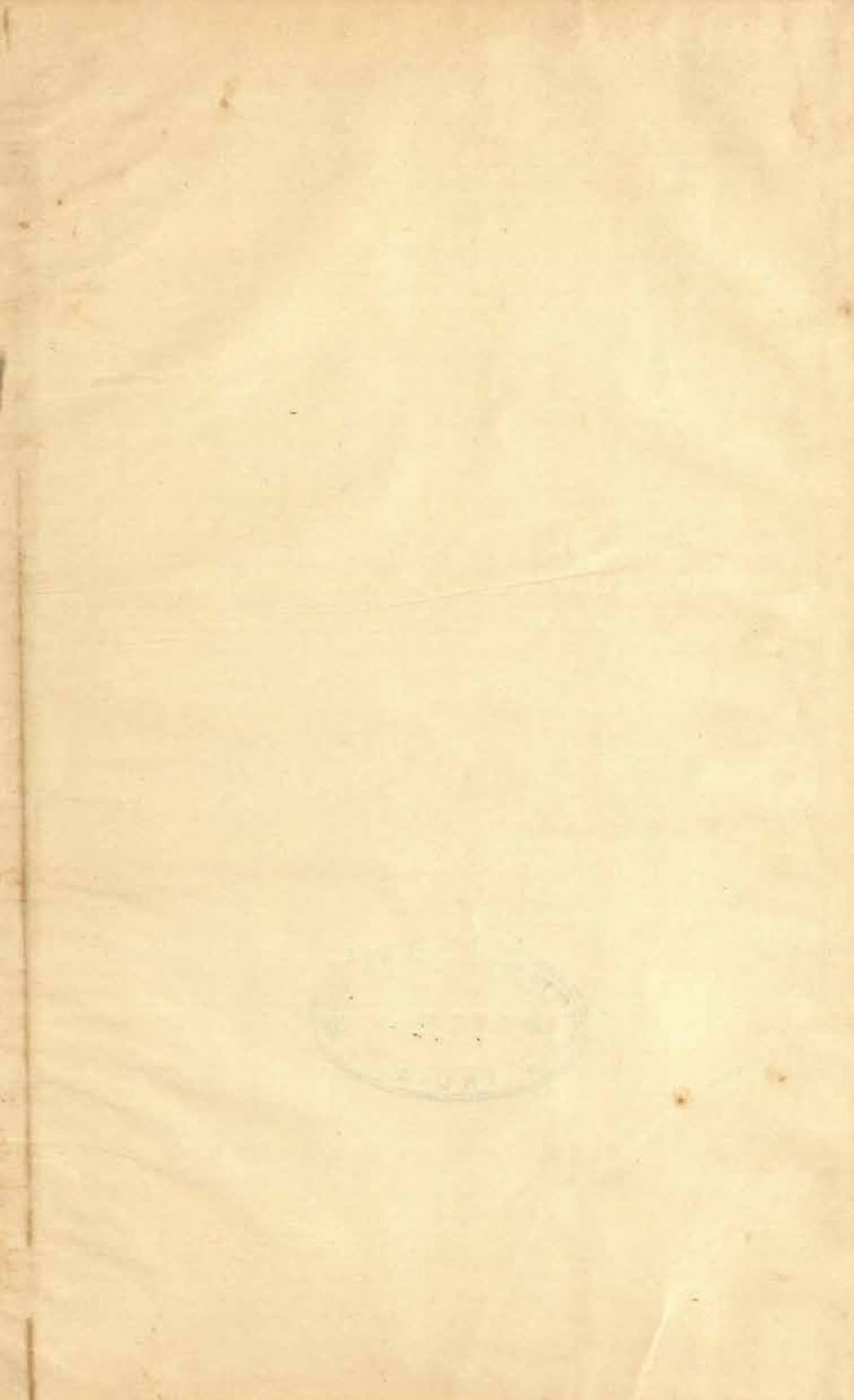


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